CANADIAN JEWISH REVIEW

VOL. XLIV GARDENVALE, QUEBEC, DECEMBER 1, 1961 No. 9

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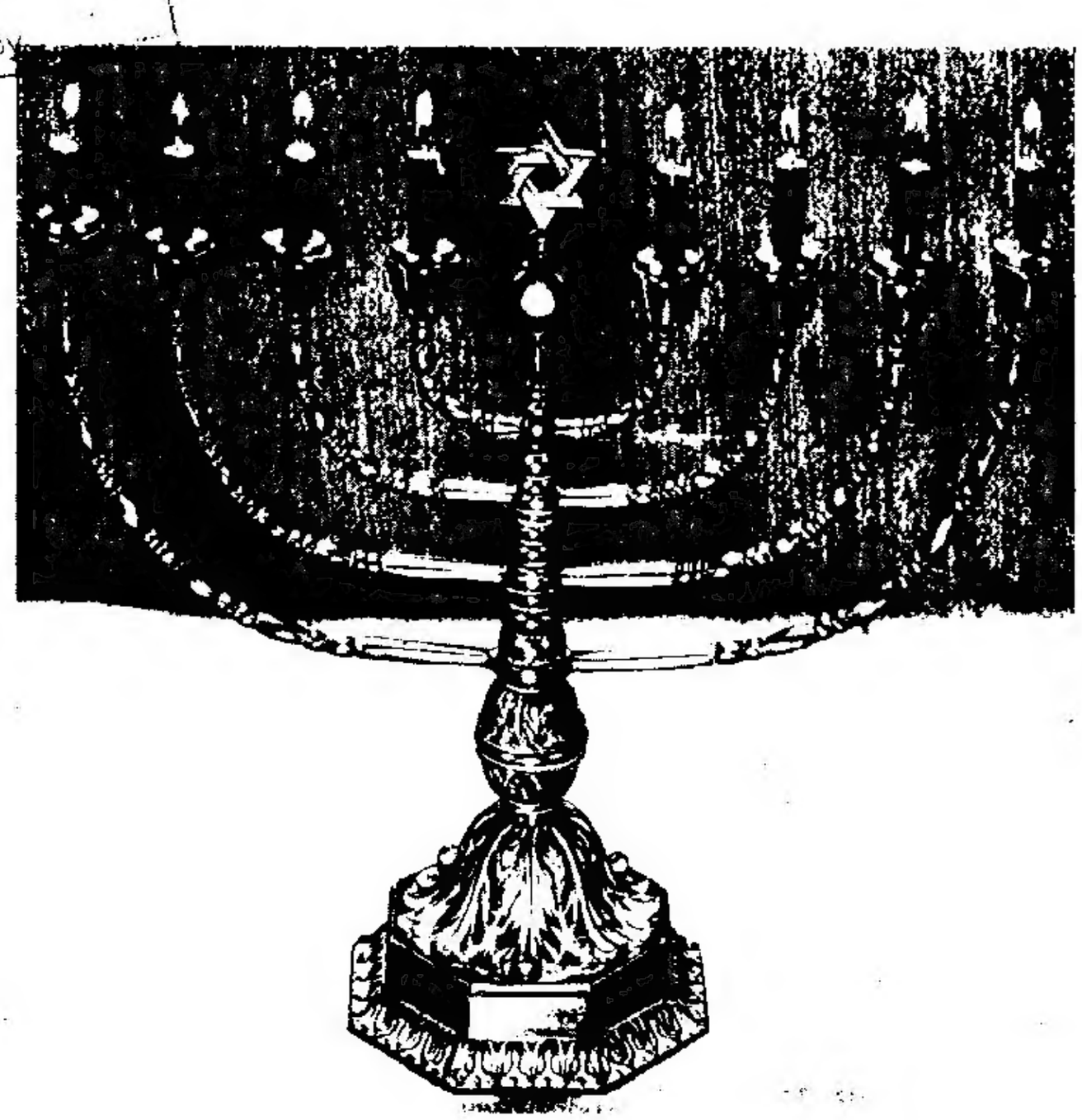

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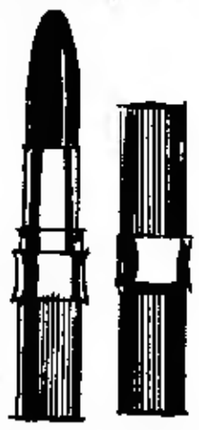

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BY RICHARD HUDNUT

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Judah Maccabee, Man Of Immense Courage, Valiant In Behalf Of The Law

Judah began by being a peaceful farmer, the son of Mattathias, of a noble priestly family. He was no doubt in his prime, since his father was a very old man when he dared to defy the Syrian orders banning circumcision, the observance of the Sabbath, and the dietary laws, and converting the Temple in Jerusalem into a heathen sanctuary. He began by being a simple man of the people and out of need developed his powers of leadership to the point where he is ranked with the great military strategists of history. Today Judah Maccabee is a commanding figure and one with the glamor of the man who wins where defeat was the thing to expect. When you think of quality against quantity, of game persistence in the presence of despair, of endless bravery inspired by faith in the rightness of a cause, in Jewish history Judah Maccabee is the man who typifies such strength.

The first Chanukah came as the direct result of Judah's victory over the Syrians in the dead of night in mountain passes which were strange to them but familiar to the Maccabean forces. For three years the sacred city had been run by the enemy before whom the Jews had fled to the hills. Now it was the other way around and the Maccabeans were in fine fettle, marching along the road to Jerusalem which had been closed all that time and was now open again at last. They were singing Hallelu-Yah and there was a great scurrying out of the holy city as they approached. They took down the statue of the Greek god, Zeus, which somehow looked so much like Antiochus, their would-be enslaver, and they pulverized it. The altar before it, where a pig had been sacrificed three years earlier, they took apart and discarded the defiled stones. The Maccabeans set up a new altar and worship of God began there again right away with a dedication feast, Chanukah. As they stood before it, happy where they had once been lost and desolate, they must have felt that God had had this day in mind for some time.

Thus, all over the world, in villages and great cities, at the edges of primeval forests and vast fields of perpetual ice, among the armed forces in many climes, and even with people on the high seas, the Jews of this earth are celebrating one of their most popular festivals, Chanukah, the feast of lights, the feast of dedication, the eight-day feast which turns back the universe to the middle of the second century B.C.E. when their forebears took up arms and resorted to tooth, nail, fist, stick, stone and mother wit against the authorities in Palestine in the first historic fight for freedom of conscience and the right to worship in their way.

The reason for Chanukah is the resistance and the revolt of the Maccabees against the Syrian ruler, Antiochus, whose aim was: "That all should be one people, and every one should live his laws." Antiochus had spent thirteen years in Rome, having been given as a hostage by his father to show loyalty to the government. There, says the Jewish historian, Graetz, he learned "contempt of men and their cherished customs, not only an insolence, but a hardness of heart which knew no compassion, and the malice which sports with its victim before it strangles it."

He could not understand the Jews. Other populations did not mind offering sacrifices to Zeus. They just added another god to the ones they had. But the Jews, who had only one God, went the limit of suffering to maintain their conviction and devotion to their ideals in a way that placed them far in advance of their time.

The Jews were really engaged in two battles at the same time. One was internal, a civil war. The other was against the Syrian Government. The first war was between the Orthodox element, led by the Hasmoneans, of whom Judah Maccabee was the leader after the death of his father, Mattathias, the high priest, and on the other side the Reform element of upper-crust society which, with the Temple officials, was thick with the Syrians and enjoyed their support for acquiring power, profit, and favour.

This element was also bemused by the culture and fancy ways brought into Palestine by the Graeco-Syrian soldiers and their accompanying train of others. These Jews took to the many new attractions like ducks to water. They spoke Greek, changed their names, became sportsmen, vicarious and also active, and went over-board in release from restraint to experience all that was easy-going and materialistic, not excluding physical indulgences and license. They were the rich and influential, too. Opposing them were the Orthodox element, consisting of teachers and students who viewed their departure from old, ingrained habits and customs to lower standards of conduct in terms of havoc and menace to religion.

So, on the day that the King's soldiers came to Modin to force the Jews to worship Zeus, Mattathias, the leading Jew in that town, had two enemies. One was the King's officer and the other was the Jew who was about to offer a sacrifice on the heathen altar at the command of the Syrian. He killed them both and the spirit of the rebellion was summed up in his stubborn statement of defiance: "Though all the nations that are under the King's domination obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: yet will I and my sons and my brethren walk in the covenant of our fathers."

Mattathias committed treason. He and the townsmen fled to hide in the mountains as a resistance movement fighting guerilla warfare, but his cry, "Whosoever is zealous for the law, and maintaineth the covenant, let him follow me", served to draw many adherents from whose eyes the scales had fallen after the drastic edicts of Antiochus. Had they conformed to the decrees of the King they would have given up circumcision, the Sabbath, and the dietary laws, and been coerced into regimentation. Mattathias helped the Jews to be brave and stalwart, determined to see the fight to the finish. It was far from ended when the steadfast old man died and became enrolled among the immortals. His death-bed admonition to his sons was: "Be valiant and show yourselves men in behalf of the Law, for by it ye shall obtain glory."

Judah Maccabee, Judah the Hammerer, the third son, obtained enduring glory. As a man who was valiant in behalf of the Law he became an enduring hero, as good today as ever and devised against odds. He prayed to God before every battle for the liberation of his tussling people and his immense courage and steady generalship made fighters out of peasants and workers and brought them to triumph over armies that glittered and clanked with cruelty and equipment.

Chanukah celebrates a fine holiday with drama. The villain of the piece was the immoral and unprincipled one who tried to root out Judaism, to cow the rebels against his wickedness, and to break their will so that they would accept a totalitarian system in order to exist physically, if spiritlessly and in degradation. Judah is the resplendent hero, the shining young man, whose personality will last as long as there are Jews to appreciate the inner strength of dedication required to produce it. Because of him there is Chanukah. Because of Chanukah there is the continuing, deeply-rooted tradition among Jews that any attempts to enslave ideals and emotions, to standardize thought, and to obliterate the elemental right to differ must be opposed at all cost in every generation. **f.f.c.**

A Voice From The Grave — A True Story

BY DR. W. GUNTHER PLAUT, RABBI OF HOLY BLOSSOM TEMPLE IN TORONTO, ONTARIO; COPYRIGHT HELD BY THE AUTHOR

"I cannot believe it, I just can't believe it," said Frau Schulz when her son ran in to tell her.

"What do you mean, you can't believe it, Mom?" cried the boy. "This is the most exciting day of my life. Come on out! Come on out! You've got to join. You've just got to join!"

His mother did not move.

"Look!" said the son hotly. "Here, come to the window. Can't you see them? Tonight is the night!"

"Oh, Hans," said his mother, "please stay at home."

"Stay at home? When the enemies of the people will be destroyed tonight? Not on your life," the tall sixteen-year-old youngster shouted and stormed out the door. From the outside came an increasing roar. No doubt, thought Frau Schulz, something special is afoot indeed. She went to the window. Down the narrow street hundreds of people were running, shouting wildly. Hans is amongst them, she thought in sorrow. As if an inner power forced her, she turned away from the window, picked up her shawl and descended the staircase.

"I must find Hans . . . I *must* find him . . ."

But as soon as she stepped out of the doorway, she knew that the search would be fruitless. In a moment, a mass of humanity had swallowed her up, carried her forward down the street. There was a sharp turn, and the crowd came to a halt. Then she knew. Tonight would indeed be the night. For in front of her stood the great Synagogue of the City of Aachen. The square in front of it was filled with people, young men and old, even a few children. Some were carrying torches.

Frau Schulz looked at them, searching for her son. She knew many of them; and yet she felt as if she did not know these people at all. Something strange, something wild and evil had come over them.

"Down with the Jews!" someone yelled.

The crowd took up the cry.

"Down with the Jews, down with the Jews!" they shouted, like a chorus.

She heard a youthful voice cry above the rest, "Let's burn her down!"

Somehow, Frau Schulz felt as if she recognized this voice; but it could not be, not her Hans . . .

There was a roar of approval, like the crying of beasts howling for their prey. They were battering down the doors of the Synagogue, carrying their torches after them. Windows were smashed, chairs, benches, flew into the street. Flames started to spring up at the southeast corner of the building. They danced almost playfully, here and there; out of a window, up the wooden arches. Suddenly, it was as if the night had come alight.

Frau Schulz's eyes were fastened upon the door. They dragged an old man out of the building. In his arms he clutched something as if it were a child; but when they ripped the cover off she saw that it was a scroll. And then, as the flames from the building shone upon the grisly scene, she saw her Hans standing next to the man.

"Well," he shouted derisively, "what do you say now, you Jewish dog?" "What do you say now?"

The crowd fell silent, as if the old man were truly to make a reply. Strange, he did.

"I say now," said the old man, "that you may burn down this house, you may tear up this scroll, you may kill me, but as sure as God lives, the day will come when from the dead this voice shall speak again."

He held the scroll high aloft.

"Thou shalt have no other gods before Me." "Thou shalt love the Lord with all thy heart." "Thou shalt not kill." "Thou shalt not —" but the old man spoke no more. From somewhere a stone was hurled at him. It struck him across the face; and even as he fell, Frau Schulz saw her son wresting the scroll from his hand. She wanted to press forward, but she could not move. She wanted to shout at him, but no sound came forth. Hans held the scroll aloft in mockery.

"Speak from the grave then," he shouted, and tried to tear it apart. But the parchment was heavy. He tore at it again and again. Finally, it gave way. The crowd shouted approval.

"Hans! Hans!" his mother finally cried, but no one heard her.

The front of the building was collapsing. Almost at once, the crowd started to disperse. A few moments later, the square was empty. But Frau Schulz felt that they went away not as they had come. There was no excitement, no joy. Was there perhaps a sense of guilt, a fear of judgment? The burning Synagogue was an awesome sight. She walked away, sick at heart. "Hans," she said over and over again, "my son Hans." At home she waited for him. One hour passed; two hours, three hours. Frau Schulz was badly worried. Where could he be? Was there a possibility that he had been caught under the falling embers? No, it could not be.

In growing fear she went out again into the night. The square was quiet. The fire had almost died down, but it still cast an eerie glow. No one was in the street. She came closer to the Synagogue. No sign of her son. But there! Something was lying in the gutter. She ran closer. Thank God, it was no human being, just that scroll, torn, tattered, half burnt. The words of the old man came to mind.

I wonder where he is now, she thought. Dead, alive, concentration camp? The lines between life and death were thinly drawn these days. One could never tell. Her eyes came back to the scroll. What had the old man said? "Whether you burn it, whether you bury it, it will speak from the grave . . ."

Frau Schulz bent down. The scroll was heavier than she had expected. She took it in her arms. It felt like a little child wanting his mother's care. She hid it under her shawl. In the chilly night she drew it close around her; then quickly she ran home. The echo of her footsteps sounded like the last judgment. At home, still no sign of Hans. She unfurled the scroll. She could not read the strange writing, but the letters seemed to speak words of accusation, words of reproach.

"Why have you done this? Thou shalt love the Lord thy God. Thou shalt love thy neighbor as thyself."

Were these the words of the old man or were these words which she had learned in school? Somehow, it did not matter. She took the scroll and wrapped it up in an old piece of cloth and put it in the closet. She was tired, frightened, confused. She dozed off, dreaming of the scroll speaking to her and to the people. She did not hear when Hans came home. In the morning, careful not to wake him, she went to see the priest. She told him the story.

"Father," she said, "the scroll spoke to me, I swear it. The letters, I can't read them, but they talk. They say, 'Thou shalt love the Lord, Thou shalt love thy neighbor.'

"Tell me, Father, are the Jews no neighbors? What have they done? What have *we* done?"

The priest sat silent.

"I think, Frau Schulz," he said, "that it will be safer for you not to keep that scroll. I shall come over tonight and I shall call for it."

"What will you do with it, Father? You will not destroy it, will you?"

"No," he said, "I won't destroy it. Somehow I feel that the old man's words were spoken in truth. I fear that some day a terrible judgment will come upon all of us, because we have allowed this to happen in our midst. "This scroll, Frau Schulz," said the priest, with a sigh, "is your Bible and mine. Those are Hebrew characters you read. From it, our church fathers translated the Bible into Greek and Latin and later into German. You remembered those words right. They come from the Bible. They were first spoken by Jews, but they are ours, too. Some day, Frau Schulz, some day they will be heard again in our land. For that day, we shall keep the scroll."

* * *

Six years later, almost exactly to the day, an American infantry division made its way into the city of Aachen. There was bitter fighting, inch by inch. When the battle was over, the first major German city had fallen into the hands of the free men.

We had made our quarters right outside the town in the little suburb of Brand. We had hardly got our gear under cover, when my driver, who was also cantor, typist, and Talmudic student, came in.

"Chaplain," he said, "there is a man out there, and he says it's urgent." I went out. There was a German standing there, fingering his cap nervously.

"Ja bitte," he said, "Herr Major" (I was only a Lieutenant, but he advanced me two ranks, either in his excitement or to win my favor) "I have an important message."

I inquired what it was.

"The priest wishes to see the Herr Major."

"The priest? What does he want?"

"He says he has something that he must show the Herr Major."

"Will you lead me to him?"

"Jawohl, Herr Major."

"Now?"

"Ja bitte, Herr Major."

We followed him into the city, seating him between us in the jeep. Quickly we arrived at the parsonage. A priest stood in the doorway.

"Would you please come up," he said in excellent English. "I must speak to you in private."

We went, leaving a guard at the door downstairs. The priest led us into his library.

"By a miracle," he said, "the bombs have missed this house. It's almost the only one that was kept intact. Look," he said, "all these books, how they would have burned."

He had a beautiful library. There was something strong and forthright about this man. We sat down.

"I am sorry," he said, "I can offer you nothing. We Germans have nothing left, not even our honor."

I said nothing. To speak to Germans was still a new and almost hateful experience to me. We had been in their country only a few days. Then the priest told me the story of the scroll. He told us the story of Frau Schulz and her son.

"Poor Frau Schulz," he said, "she is an honorable woman, one of the few who had courage to

speak when all were silent; a truly religious person. She suffered greatly. Her son Hans . . ."

"What about Hans?" I asked.

"He was killed on the Russian front. He was her only child. She believes until this day," said the priest, "that he was punished because of the tearing of the scroll back in November of 1938; and she feels that she, too, was responsible for his death."

"She?"

"Because she let him go that night. Because she was unable to teach him the difference between right and wrong. Because she brought up a son that yielded to the lures of the Fuehrer."

"And the scroll?" I asked.

"That is why I wanted to see you," he said. "I would like you to help me to bring it forth from its grave".

"Its grave," I cried, "what do you mean?"

"Just like the old man said," replied the priest. "It will speak to us from the grave. Do you have a flashlight, Chaplain?"

I did. "Follow me," he said. "We have a little church cemetery right behind the parish house."

We went downstairs. Night had fallen. Between the tombstones of former pastors, he led me to an isolated spot.

"Here," he said. He took a spade and dug. Soon we came upon it: a little box carefully sealed. We brought it into the house. We opened it. There it was. No, not a whole scroll, just part of it, just that part which Frau Schulz had rescued from the gutter six years ago. The script was still bright and very legible. A little moisture had darkened the parchment, but not enough to damage it badly.

"I regret," said the priest, "that I have forgotten whatever little Hebrew I learned at the seminary, but I know that this must be your Torah."

"Yes," I said, hardly hearing him, hardly able to hold back my excitement. I looked at the text. It was complete from the beginning of Genesis to the 20th chapter of Exodus. There it was torn, torn at the Ten Commandments: "Thou shalt have no other gods before Me. Thou shalt not kill."

I had forgotten where I was. I began to read the words aloud.

"Forgive me", said the priest, "will you do me the favor of translating what you just read?" I did.

"Thou shalt have no other gods before Me," he repeated. "I have no doubt but that God is visiting upon us the punishment of this commandment," he sighed. I rose to go.

"What about Frau Schulz?" I said.

"She prefers," answered the priest, "that you would not speak to her. Her heart is too heavy."

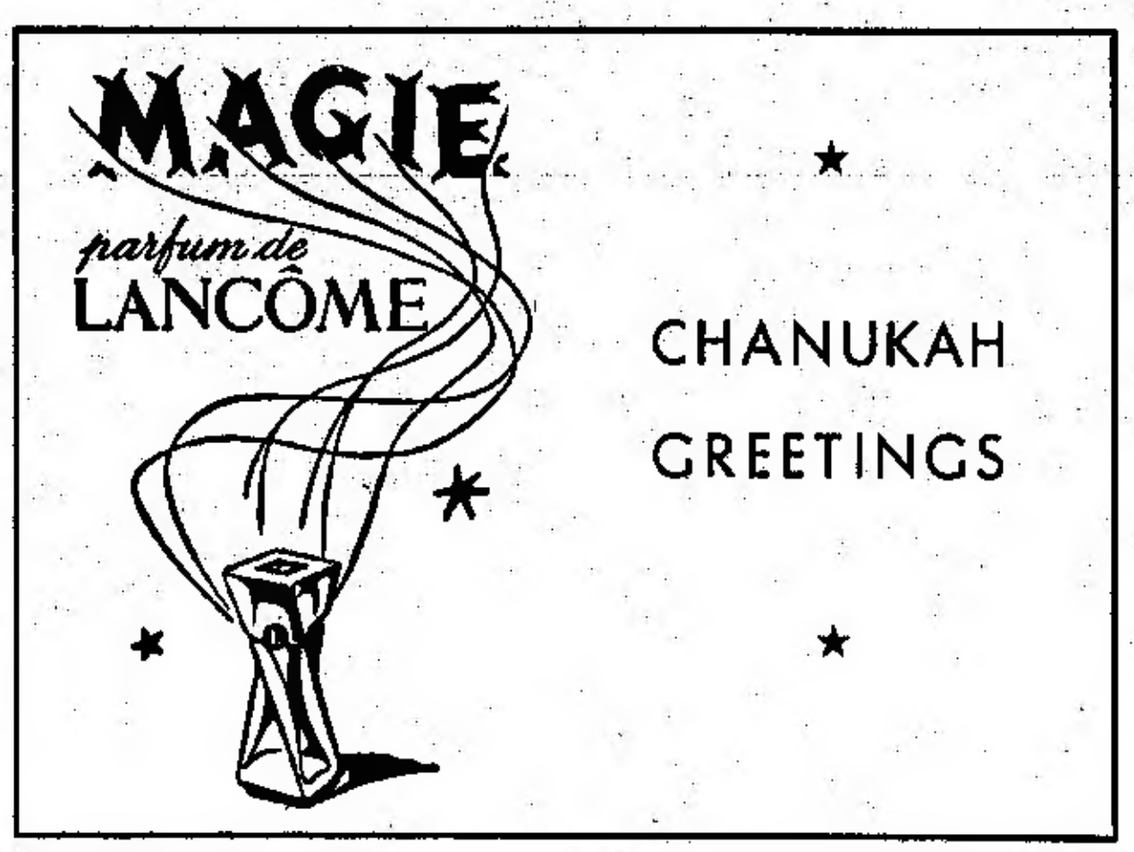
I thanked the priest and went. In my arms, I carefully held the fragment of the scroll. I could see the old man holding it aloft in the burning night when the Synagogue of Aachen was torn by madmen.

The next day was the Sabbath. The portion dealt with the death of Joseph. It told how, before his death, Joseph requested that when the children of Israel would leave Egypt, they would take his bones along, so that even in his death he would have a share in their redemption.

"This," said one of our soldiers, "this scroll is like Joseph, is it not? Here, we bring it back into the land of the enemy as a sign of redemption."

Yes, the first Torah to come back! Mutilated, torn, it would again speak to the soldiers, speak from the grave, even as the old man had said when the night fell.

And thus it went with us. Almost like the Ark of old it went before us. It went with us to battle, it went with us to victory. Today it rests in a holy Ark in the land of the free. It still speaks, for its words and its spirit are eternal.



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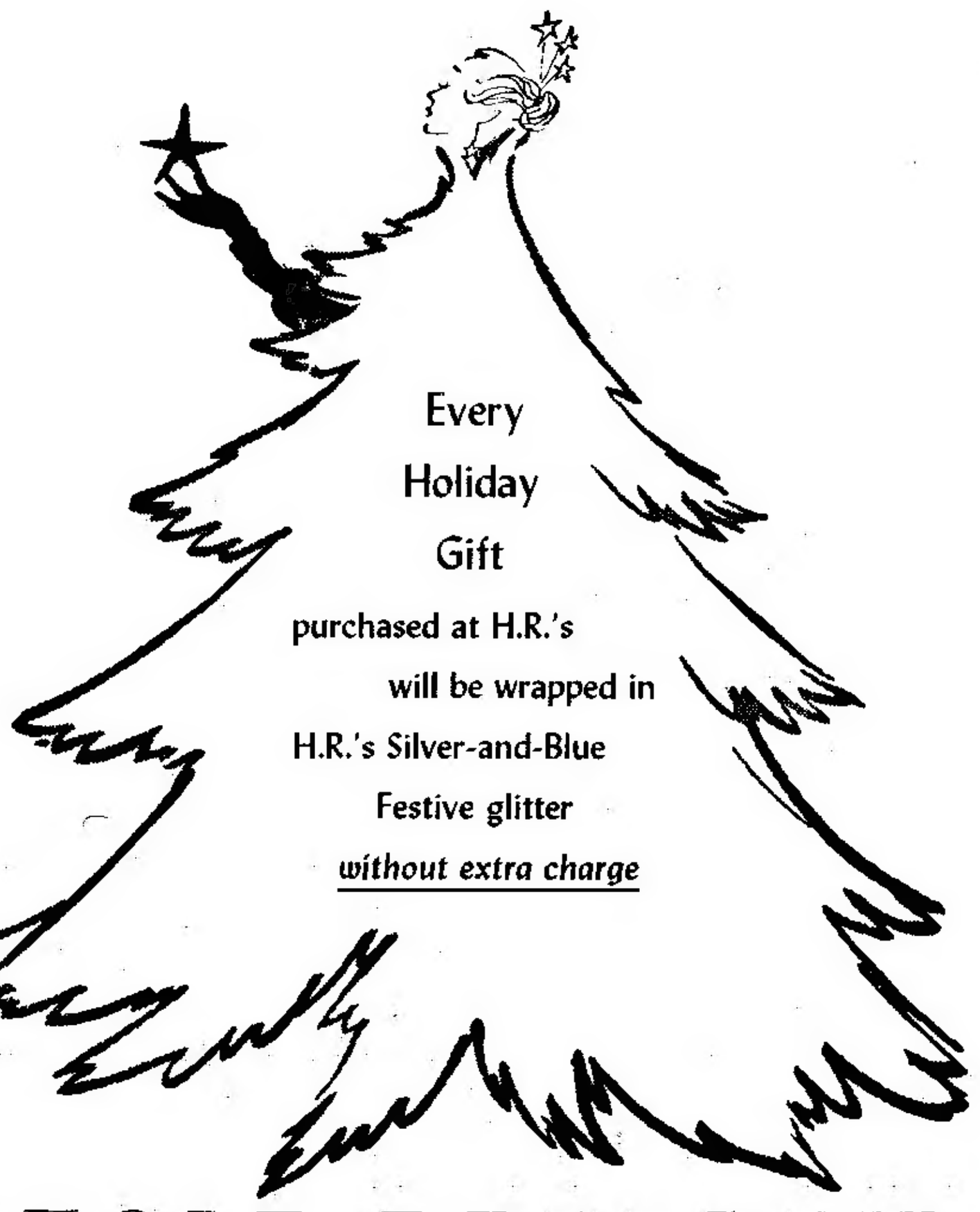

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New Strength For World Jewish Congress Through Dedicated Leaders Of North America

Excerpts from the address by Samuel Bronfman, of Montreal, vice-president of the World Jewish Congress and chairman of its North American Executive, at the World Jewish Congress meeting in Geneva, Switzerland

As you can see, we have come with a representative delegation from the United States and from Canada, and as observers you will find in our ranks some of the younger leaders of American Jewry who have shown their interest in our work by joining the International Advisory Council.

There is special significance in the size of our delegation, and in the fact that we can report on new leadership coming into our ranks.

The size of our delegation indicates that there is a growing interest among the Jews of the United States and Canada in the work of the World Jewish Congress. It means that there is an increasing realization on their part that, through the World Jewish Congress, they can take action before misunderstandings become problems and often become dangerous situations.

And they realize just as well that if trouble can be nipped in the bud, if preventive action can be taken in time to safeguard Jewish rights wherever they are threatened, then they can concentrate on the progress of their own community activities. They can also concentrate on those activities that help strengthen other Jewish communities all over the world, extending their good influences to Jewry in every corner of the globe.

And now to our observers, the members of the International Advisory Council who have come entirely on their own initiative to see and to note. When I took over the chairmanship of the North American Executive about two years ago, I decided that we had to bring new blood into our organization, and I set about that task with the help of many World Jewish Congress stalwarts and supporters in the United States and Canada.

Our first activity was to establish a North American Division which has by now a board of 150 of the top Jewish leaders of the United States and Canada. Then, in an effort to extend their form of development to embrace the entire diaspora, we suggested the creation of the International Advisory Council that will, I hope, consist of about 400 or 500 Jewish leaders in all parts of the world, enlisting new strength from North and South America, Great Britain, Israel and all of Western Europe.

They will be — as are our initial members — men of dedicated Jewishness, men of influence, of leadership in their own communities, in their own countries. We aim to have the cream of modern Western Jewry — farsighted men whose eyes bear no blinkers. Strong in their own community's strength, they must be prepared to serve Jewry wherever it may be through the World Jewish Congress.

In this connection may I point out that even though we have advanced in status in many places of the free world and that through the magnificent showing by the people of the State of Israel great lustre has come to the Jewish people everywhere, yet it is sad to note that there is a great welter of self defence in the composition of Jewry. That because of too little knowledge of our own history many individuals lack self assurance. I therefore suggest that, though the issue is complex, some simplification is necessary and should be brought to bear.

Jewry must take the constructive and positive side or role of enhancing its own dignity and assuming the legitimate pride of its ancestry and its history. Our contributions to civilization have been enormous . . . monotheism, philosophy, the Ten Commandments, prophetic teachings which have influenced the world, the ethics of our Fathers and teachers, our prevailing and unerring sense of justice, and indeed a host of civilizing forces throughout the ages.

What other people can point with greater satisfaction to such a magnificent history of vital contributions? Alas, we have not done enough to instil into our very own people a true appreciation of this nor do we convey its importance and meaning to the larger non-Jewish world.

It should worry all of us in the World Jewish Congress that with such a background, and such a record, and such a significant part played in the development of world civilization, that we have not taught it diligently unto our children and have also allowed our neighbours to ignore it.

Books have been written and pamphlets printed and Adult Education programs devised, but I suggest that the Cultural Commission should study our failures and why they have occurred. Perhaps, may I suggest, we have not based our labours on mass appeal, on the production of literature to meet our problems, or, even more importantly, perhaps we have failed to recognize the very existence of the problem itself.

Our people must know what the Jewish people have given to the world and our fellow citizens must also be made to know it. This is one of the tasks before the Cultural Commission which I hope it will discharge. It is one of the serious tasks of our Congress.

We have always been deeply concerned with Jewish refugees from oppressed lands. We have dealt in the last two decades with too many political situations that exploded into refugee problems to take these matters lightly. From the days ending World War II, all of the Jewish people's efforts went into rescue and salvation of the remnants of European Jewry. This selfless devotion to one's people is unequalled in the history of mankind. This program of rescue was increased and intensified when the UN took the decisive step that led to the proclamation of the State of Israel.

It is our task — and we must rededicate ourselves to this task — to help create an atmosphere of better understanding between Jew and non-Jew, and at the same time continue our efforts, with firmness and determination, so that no community shall be denied the right to live as Jews, as equal citizens in their native land.

We in North America have had an excellent start in our efforts to increase North American participation and support in the work of the World Jewish Congress. We are glad at this 25th anniversary of our organization to have the opportunity to meet and discuss our mutual problems with Jewish leaders from all over the world, and know that these will bind us together to carry out the tasks that lie before us. We shall stand united, shoulder to shoulder, to bring peace and justice to all Jews, wherever they may dwell.

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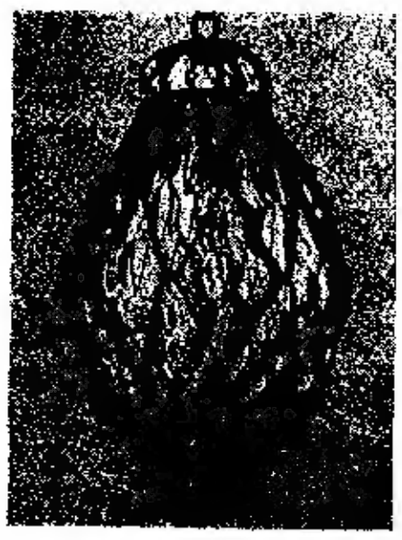

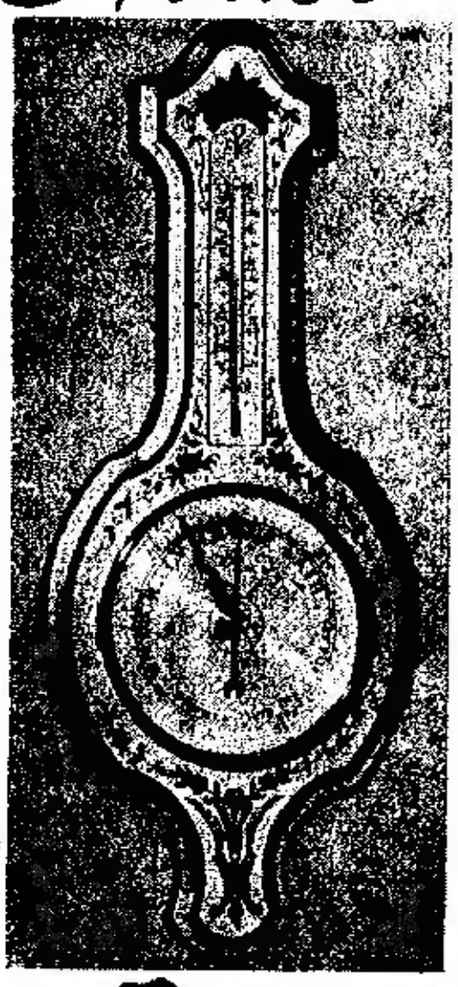

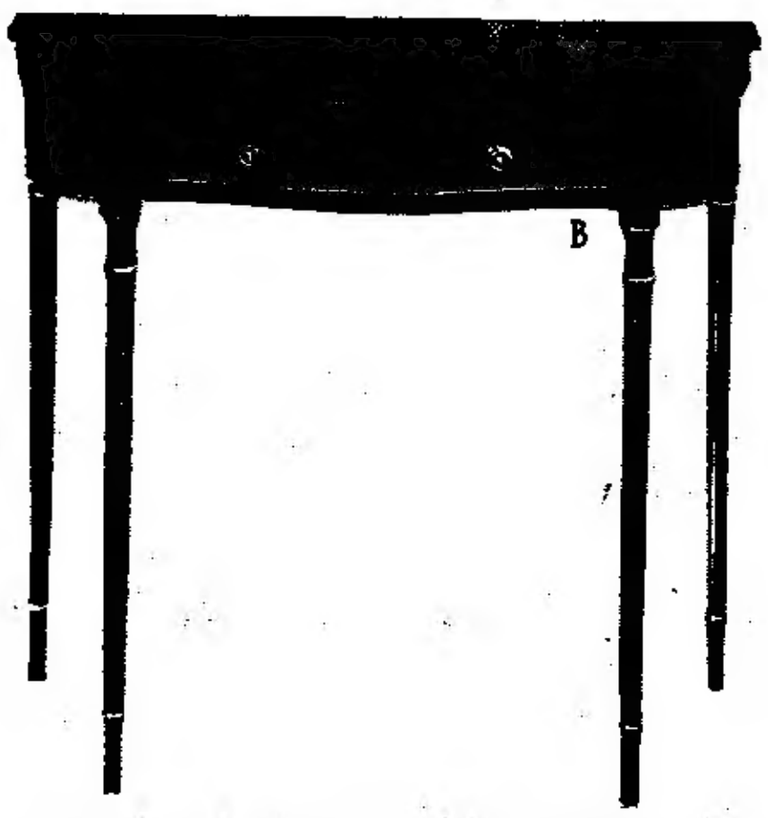

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Responsibility For Our Fellow-Men: The Essence Of The American Way And Tradition

Address to the Audit Bureau Of Circulations Annual Meeting in Chicago, Illinois

BY ABRAHAM RIBICOFF, UNITED STATES SECRETARY OF HEALTH, EDUCATION, AND WELFARE

I am, as has been generally thought, President Kennedy's Secretary of Health, Education, and Welfare. But I find that in this job, which concerns the everyday lives of so many people, I am constantly involved in the meaning of words and their understanding by the public. I find that I must constantly battle in the cause of plain and truthful language, language that means what it says and says what it means.

And I find that I must devote a good deal of thought and effort to the dispelling of confusion and misunderstanding about the meaning of certain words. I must do this not simply to make better speeches, or to write more authoritatively. I must do it because the better health, education, and welfare of our people often may depend on it. And so may our Nation's stature in the eyes of our neighbors around the globe.

For example, there is a dangerous confusion in the meaning of words we use today to describe our Government, and that is this: Many, many people confuse the term "general welfare" with "welfare state" and the words "welfare state," in turn, become synonymous with "socialist dictatorship." If this confusion led only to a domestic political argument, it would be annoying but not crucial. But it has become much more than that.

The whole non-Communist world, and, indeed, our country's allies are involved in this confusion. They have the impression that our Nation's constant apologies for our general welfare legislation mean that we are not interested in the welfare of our people. For in their view, if we do not like welfare, we must be for ill fare.

A group of foreign correspondents assigned to Washington pointed this out to me. "We don't understand your country, Mr. Secretary," they said. "You have far-sighted programs to promote the welfare of your people. You head a department dedicated to the general welfare of your people. Why is it that so many Americans always seem to be apologizing for your general welfare programs? Why are they ashamed of what your country does for the people's welfare? Why are not all Americans proud of your Nation's great accomplishments? Really, they are some of your greatest assets abroad."

Personally, they went on, they were very much aware of this Nation's record in taking care of its people. But their governments and their readers had bought the propaganda line that American "capitalists" don't care about the needs of people.

During his visit here Chancellor Konrad Adenauer told me: "One of the greatest defenses against the appeal of Communism is a sound social welfare program. In your country you have accomplished so much, yet you don't often talk about it." And he added, after I gave him a run-down on the Kennedy administration's social welfare program, that he was unable to see what was so controversial about it.

Then, at a gathering of visiting Asian journalists recently at the Overseas Press Club, the issue was brought home to me once more when an Indian editor asked: "Do the capitalists in your country allow social security legislation to pass?" In my answer, I pointed out that this year improvements in our social security laws passed the United States Senate by a vote of ninety to nothing. So, indeed, our legislators believe in them!

Under freedom, we do more and spend more in behalf of our people's welfare than perhaps any other country. In fiscal year 1960, I reported in a speech a few days ago, public and private health, education, and welfare expenditures, in this vigorous Nation, were about seventy-nine billion, fifteen percent of our gross national product. When I returned to my office I found that new figures for the fiscal year 1961 raise this total to eighty-eight billion. This fiscal year, 1962, we estimate that health, education, and welfare expenditures will exceed ninety-five billion. Less than a year from now we will be talking about expenditures of a hundred billion!

The record shows that:

In fiscal year 1961 we spent about twenty-eight billion for health; twenty-three billion for education; and thirty-five billion for social security, social insurance, and welfare payments.

In fiscal year 1962 we will spend thirty-one billion for health; twenty-five billion for education; and thirty-eight billion for social security, social insurance, and welfare payments.

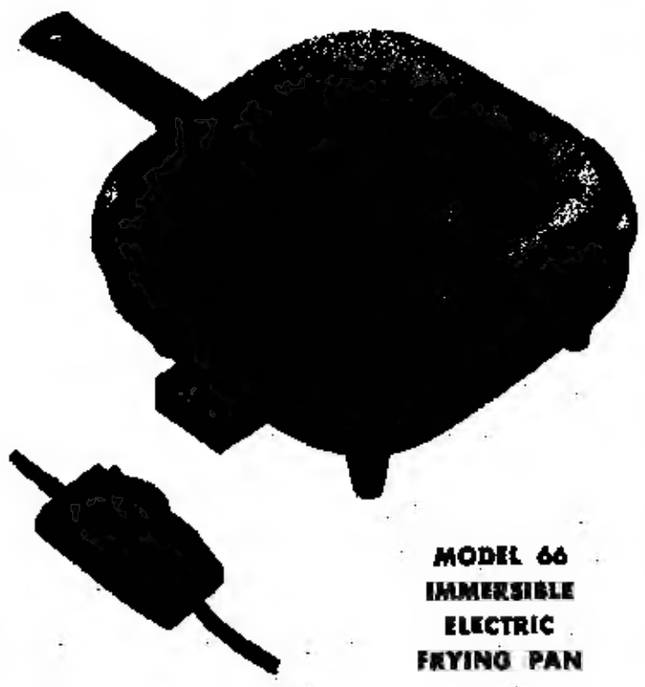
This responsibility for our fellow men is of the essence of the American way and the American tradition.

The basic authority for much of the legislation in this field is the "general welfare clause" of our Constitution, one of the oldest statements of purpose in the political experience of these United States. Before our Government was established, societies had been formed to promote the welfare of a king, an aristocracy, a military brotherhood, an economic class.

But the Pilgrims, en route to America, bound themselves to

(Continued on Page Sixty-Two)

TOASTESS



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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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The Israeli Kibbutz And The Irish Farm, Comparison Of Family Life

BY DR. BENJAMIN SCHLESINGER, LECTURER IN THE SCHOOL OF SOCIAL WORK, UNIVERSITY OF TORONTO

In this article we will try and compare the family relationships of the rural Irish (in Ireland) and that of the Israelis on the kibbutz (collective settlement). These comparisons are mainly based on two sociological studies; the first is by Arensberg and Kimball, called "Family and Community in Ireland", published in 1940; and the second is M. E. Spiro's study called "Kibbutz Venture in Utopia", published in 1956.

Before going into the family relationships of these two diverse cultures, it is necessary to describe the setting in which they live, and the society of which they are members.

There are some interesting similarities in their environment. They both live in rural communities, and there is an emphasis on the land. In both settings there is no land to be sold which belongs to the family or the kibbutz. In Ireland the land belongs to the family, and is worked by them, and in Israel the land of the kibbutz is owned by all the families living within its confines.

A spirit of co-operation pervades among the Irish, with their customs of "meithal", that is, if work has to be done, the neighbours get together and perform it, without regard to pay; and "Cooring", a reciprocity of helping your neighbour in need, and at crucial periods. The Irish use the term "Comhair" to include this reciprocity.

In Israel there is the idea that the "Chaverim" (comrades) pitch in to do the work in the Kibbutz. Pay is unheard of in the setting of the Kibbutz, and in Ireland the only time that money is circulated seems to be around market time, and dowry time. There is an exchange of goods, and trade in kind, among the Irish which is similar to the trade of the kibbutz.

One of the interesting facts about the rural Irish society is the formation of "Cuiards" or cliques, which are usually centred around the old men. On the other side of the ocean, the "Kevutzah" (peer group) performs a similar function, that of forming a close clique of one's own age group, and using this group for many socializing purposes.

Let us add that when we compare these two settings, we must remember that they are quite different in concept. We cannot omit the fact that the background of the formation of both groups differs markedly. The Irish family has a long history of traditions, customs, and heredity. The Israeli kibbutz is a new venture, and can only claim about sixty years of existence.

The patriarchal system of the Irish places the authority in the father. He is almost omnipotent. he is the head of the household, head of the farm, and the link with the outside world. His decisions are not to be questioned, and he demands and gets obedience. Under his tutelage his sons, who are called "boys" all their lives, till the soil. When it comes time to retire, it is he who decides who should take over the farm. Order of birth is not important, but the qualities of his sons are.

He arranges marriages, goes to market, manages the finances, and applies discipline. He sits at the head of the table, and the women folk do not eat at the same time, but wait until the "lord and master" has consummated his meal. When he gets old, he still resides on the farm, although his sons may now have married, and he is still the "respected" person, and has final authority. Thus the father of the household holds the reins in the family until his death.

On the other hand, in the Kibbutz of Israel, the "Alles fur die Kinder" (all for the children) emphasis has resulted in a totally different picture. The father works in the fields, but he does not have that much influence over his children. From early infancy the children are brought up in the "Chevat Yeladim" (the children's society). Thus his influence is immensely diminished, since the child is being socialized by the Kevutza (his peer group).

He has little voice in the upbringing and training of his child, and the only contact he has with his children is when he sees them during the evening. When his child grows up and wants to become a member of the Kibbutz, it is voted on by all the members; thus the child does not have to worry as to what the father feels about him, since the group makes the decision. The child is not dependent on his father. He is able to do things without having to refer constantly to his father, and thus most authority has been taken away from the father.

In Ireland, the mother plays a very important part in the child's growth. The first seven years of his life the child, whether it be boy or girl, is constantly at "the apron strings" of his mother. Mother looks after the household, cooks, mends, and sews. She feeds the animals and watches dutifully by the side while the father eats. In those early years she is both guide and companion for the child. She also teaches the child the elements of modesty, prudery, and good conduct. In family disputes she takes a conciliatory role, and remains as the source of comfort for the children throughout their whole life. "When one goes home one sees one's mother", and the many Irish songs glorify her role. In the relationship to her husband, she plays overtly a subordinate role.

The complete opposite is true in the Israeli setting. One of the basic tenets of the kibbutz is the "equality of sexes". The mother does not have to do any specific housework (except to clean her room), and thus is freed of some of these "tedious" chores. She takes her place next to father, in the work which is assigned to her. The meals are eaten in a communal dining room, prepared by special members of the kibbutz, her children are brought up by a "Ganenet" (nursery school teacher), and later by the "Metapelet" (the woman, nurse, in charge of the older peer group).

She sees her children exclusively without interference (other work) during the "Hashkava" (evening period). She has an equal voice in the affairs of the Kibbutz, and thus her own family is similarly affected by her "equal" position in the kibbutz. We could interpret this move towards equality as a "rejection" of the role of women, and revolt from the stereotype of the mother, to the emancipation of womanhood to a position of equality with men.

The children of Eire have quite a difficult time. This especially applies to the boys. They grow up working on their father's farm, and none of them know to whom the father will leave the farm eventually. The setting in which they grow up is austere and the label of "boys" remains with them until they are middle-aged. Mar-

(Continued on Page Sixty-Five)

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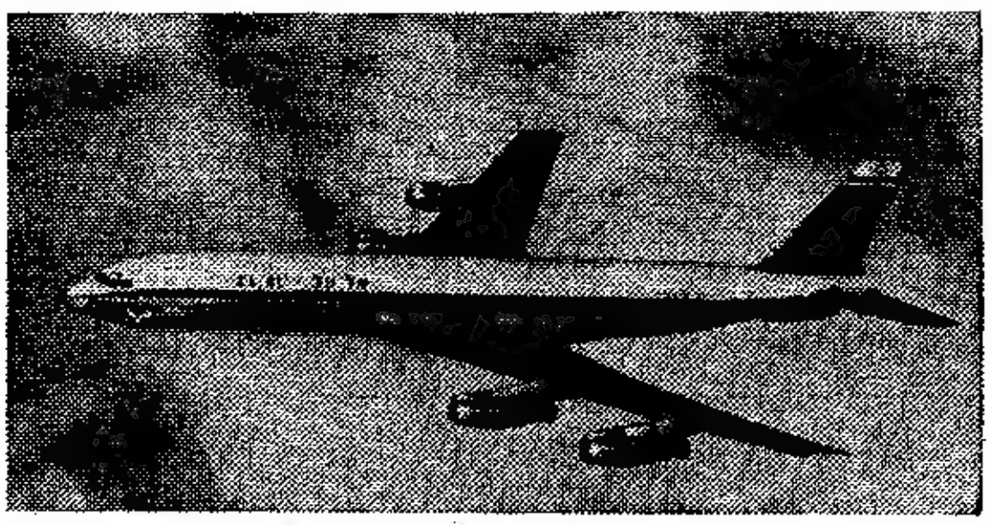

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HANDS TO CREATE WONDERS

BY STANLEY LEWIS, 4145 BLUERIDGE CRESCENT, MONTREAL, CANADIAN SCULPTOR

In contemporary terms and valuations, to describe something as being "hand made" in character, no matter whether it is a work of arts or of crafts, is to attribute to it a rare and highly prized quality. Viewed historically, the magical ascription of the label "hand made" has taken on a special importance since the Industrial Revolution, occasioned by the obviously growing need to distinguish objects of machine origin from those created by the fertility and intimacy of the human hand itself.

The ascription continues to grow in importance for us as we proceed, or are thrown, further down the ever more complex ways of highly industrialized and technologically-minded living. For, outside of those who in letter and in spirit live close to the soil, we seem increasingly to surround ourselves by the prefabricated and impersonal: that which, by nature, is thrown outward with a minimum or no regard for personal, aesthetic, or similar values, and is made by, and for, an impersonal outlet.

The general attrition of the truly personal and creative, the "made by hand" products of human activity, has become fully and even "normally" a matter of life and fact. For example, factory-prepared sauces to spice our foods and seven-minute soups are commonly accepted as labour-saving devices. This, in one sense, is true; but, after all, such devices are bought at the inestimable cost of losing something of that "home-made" savour for which those old enough to remember continue to long for. A pinch of this or that ingredient, blended with artistic (as distinct from mechanical) order, brings human warmth to the table.

Is it not paradoxical that in our age the more time we succeed in saving the less time and inner resources remain available to us for the proper satisfaction of our higher inner needs? One is led to reflect: Is this condition the sacrifice we make as we plunge into accelerated living whereby our reactions to sensory impressions are perverted to register only monumental shocks or spiralling intensities which are hysterical or vulgar or inauthentic?

To be led to insulate and tranquilize ourselves against such onslaughts is also a defeat, for it means being forced inwardly into a vegetative shelter-existence. Perhaps then as a true corrective we ought to seek out and expose ourselves to the life-giving ways of human creativity, here symbolized by the finger-print.

Evidences of human presence and the attendant inner life have been recorded with graphic truth throughout man's history. From the Paleolithic cave-paintings of hand-silhouettes to Duerer's "Praying Hands" and Van Gogh's potato-eaters whose very hands suffer and express the sorrows of labour, the struggle for sustenance and for human self-identification and spirit are etched in and through the human finger-tips.

Moments and periods of extreme despair and anguish never seem to dampen entirely the creative spirit of man and his expressive vehicle, his most fundamental gesture, the hand. Paleolithic art reached its noblest peak of excellence during the last glacial age. The infant hand's tenacious grasp best describes man's native need to seek out and hold to the warmth of human contacts. The life-long search for harmony and organic order is also the search for communication between man and man.

To cite another instance of the never-failing fertile stream of effort which links man to man and hand to hand, the remarkable French architect, Le Corbusier, recently incorporated a human shape to serve as weather vane on one of his structures. Indeed a profound symbol, universally communicating and universally available as a medium of expression.

Hands that have been shaped by long years of physical toil have always held my deepest attention. Labourer's hands with tensely drawn skin over protruding knuckles and bulging muscles reveal themselves as having known the feels of wood and stone, earth and weather. Going to a street-market and having the farmer offer up fruits of his labour with his own hands has always been a fulfilling experience. Without sentimentality or naive romanticism, this order of association and response serves to re-associate me with the sources of life.

How very much more revealing it is to attend a program of live concert music, to experience the actualities and presence of a living,

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breathing performance than a recording of the same program presented in a different spatial and aesthetic compartment. Are we not in fact actually brought closer to the creative or re-creative act when able to see the subjective articulation of the musician's fingers and bodily movements, the addition of a whole gestural vocabulary onto the plane of musical expression inherent in the music itself? And the spatial relationships of the various emerging sounds enhance the resultant musical output as it emanates from the void of silent space.

It must be inspiring and a source of deep reflection on the nature of man and his works to pour over a delicate fragment of the Dead Sea scrolls, to observe ancient calligraphy preserved on time-worn parchments. Some hand, we know, has with words enfolded a precious portion of things accomplished, has felt and known as only he, a man, could know; then only to seem to lose its cunning in the obscuring passage of time; and then to leap forward into life again, deciphered into contemporary language by human heart and brain and hand.

The sympathetic articulation of the hands by means of some artistic or aesthetic medium can satisfy the individual need for taste and proportion. A hand-stitched, custom-made shoe or a hand-tailored garment can be things of beauty when wrought by the hands of sensitive craftsmen who respect and understand their materials and the aesthetic requirements of the potential user. When all the functional aspects are keenly observed the user of the "hand-made" item can always find delight and aesthetic pleasure in the article, since it communicates features of value which meet personal needs in other men.

To invent a recipe, to introduce a new style, to discover a new medicinal substance, these are all creative acts of man. It is the artist who is not only a master-craftsman in his own right but can infuse the message of human joys and terrors and their myriad expressions into the material-body or vehicle of his work. A metamorphosis takes place, a miraculous thing occurs, whenever the creative, timeless voice emerges from its subjective cave and is given with creative love to the world, as "hand-made", from man to man.

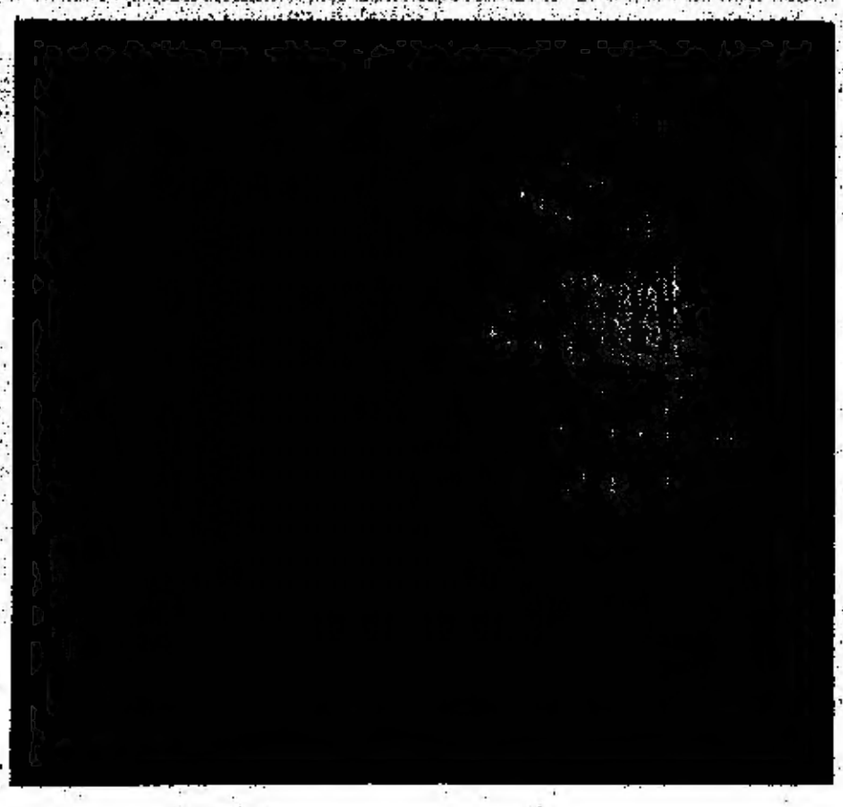
The history of man can be said to have many meanings and dimensions. It can, at very least, be said to consist of the paths that the creative acts human hands have taken. In an uncanny fashion the artist who draws upon and mirrors his immediate living environment also expresses the universal characteristics of his time. He thereby encompasses the *Zeitgeist* of his contemporary situation, which he exhibits and expresses in a highly organized and intimate, articulate fashion.

The work of art knows neither frontiers nor prejudices and can for this reason serve as a common communicator in the binding of mankind through the sharing of common experience and culture. The imprint of the creative forces on our senses clearly demonstrates how alike man's constitution is. That which flows out of the fingertips of the creator can serve as a cultural force which integrates the disparities of mankind, serve to master time and space, language and creed, since his communication, if authentic, can be absorbed and shared by all who look and sense and respond inwardly.

Our age has, it seems, the task of re-integrating the value of the human touch. A prime vehicle for this stupendous undertaking, the corrective to bigness, aloneness, technology, and impersonality, can be found in the creative arts. The need to offset the frightful pressures of the automatic and the mechanical has never been so great. A lifetime of experience can congeal and be exteriorized for all in a movement of the brush; a world destroyed by the pressing of a button. How then shall our hands be guided? Which feelings shall they obey?

Shall we again be brought to see, be forced to see, the agonizing hands expressed in Picasso's "Guernica" mural? We are brought to reconsider the handwork of an ancient scribe, who says in the Book of Exodus:

"And he gave unto Moses when he had made an end of communing with him upon Mount Sinai, two tablets of testimony, tables of stone, written with the finger of God."



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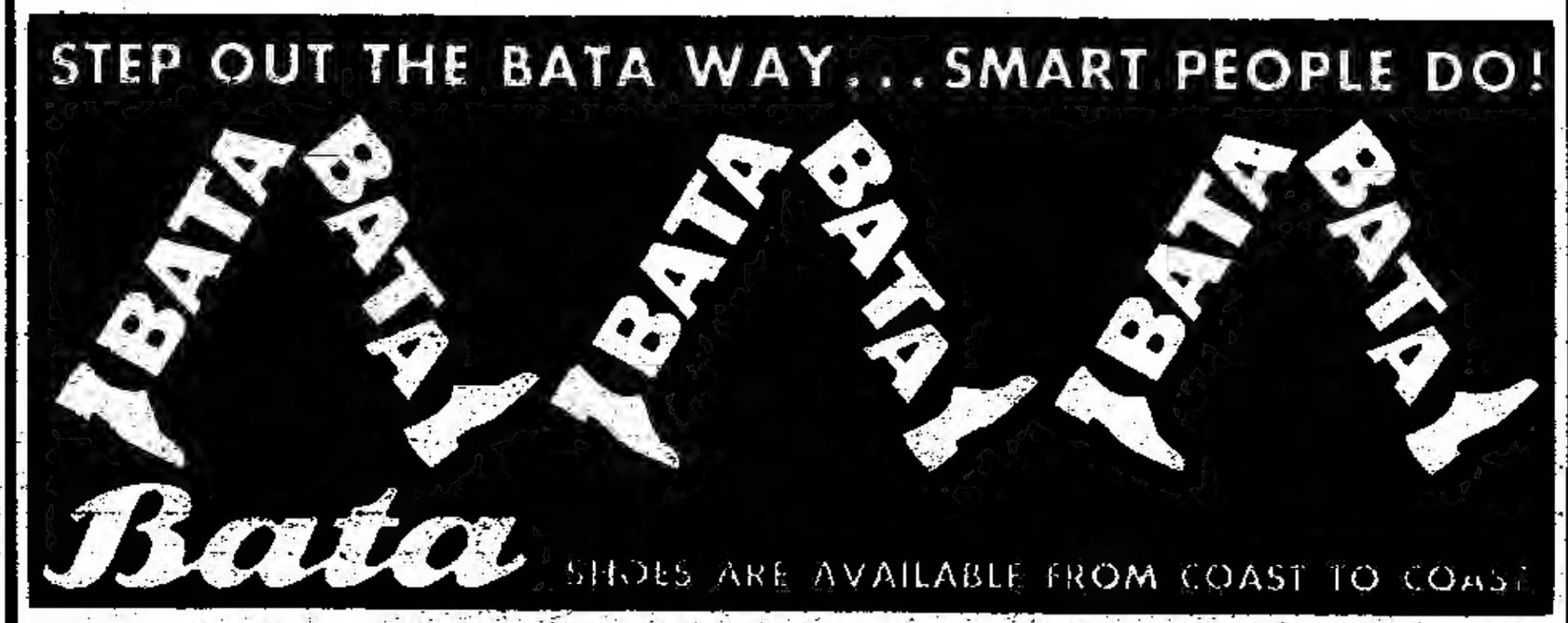

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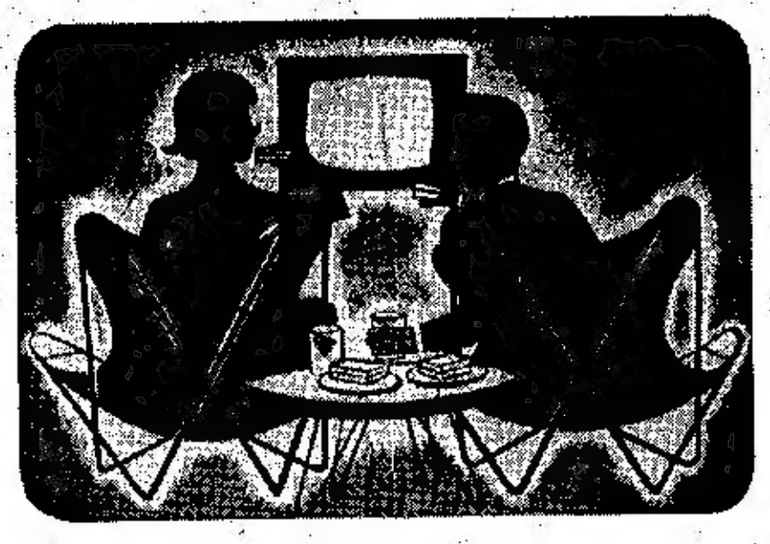

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A Purpose In Life: Our Reason For Being

BY MRS. N. RICHLER (RAE), 5610 DECELLES AVENUE, MONTREAL

Every human being seeks a purpose in life, a sense of accomplishment for one's own satisfaction. There is in all of us an endless urge for self-fulfillment. As wives and mothers, we have a specific purpose, but that is not sufficient for our own feeling of having accomplished something else beside being a good wife and mother. That feeling can only be found in outside interests, such as some worthwhile organization work, something that can make you feel that you are a person in your own right.

We are our brother's keepers, not as a do-gooder, but for our own peace of mind. Man does not live by bread alone. Food for the soul is only attained by doing for others. From many years of community services, we can speak with some authority. Some years ago when we were on a vacation in Florida, we came face to face with an incident that was really frightening. Some ruffians were throwing bricks and stones into the Synagogue Centre. When I reached my hotel again, the manager assured me that there was nothing to fear as Bnai Brith's Anti-Defamation League was already on the job. Sure enough, the next morning all was peace and quiet and the culprits were punished for their part in the fray.

As soon as we arrived home again, the first thing I did was to join Bnai Brith Women. I have enjoyed every moment of it, having served as president, and in fund-raising, and we are now busy promoting the largest sale of advertising in Bnai Brith history. I have received awards and citations, but that is beside the point. We had that good feeling of having done something worthwhile. That was food for the soul. Man's grasp should exceed his reach. Hitch your wagon to a star, and my star was Bnai Brith, and if you fall, you will not fall too far. With faith in ourselves some good can be accomplished.

One would be surprised at how much one person can do. The David and Goliath story is the very essence of what can be done when we make up our minds to do it. One little pebble did the impossible and we can do the almost impossible, too, if we are so minded. One little effort added to another little effort, makes a great big effort possible. There is no such word as can't in the dictionary, so let us make up our minds that we can and will do what is asked of us. Sitting on the do-nothing stool will get us nowhere.

The many facets of Bnai Brith are so numerous it would take reams and reams of paper to enumerate them all. We shall only attempt a kaleidoscopic glimpse of the various activities of this wonderful organization. Locally, assistance is given to all volunteer services, irrespective of race or creed. Our volunteers can be found doing their bit in hospitals, Red Cross services, Combined Appeals, Blood Bank collections; Veteran's Hospitals, all are served every month with treats of candies, cigarettes, magazines, and long distance calls home to some far-off places of origin during the Christmas holidays; the Hillel Campus at McGill and other Universities.

The Bnai Brith Youth Organization is the largest Jewish organization in the world, builds character in our Youth Groups, making them self-reliant and self-respecting future leaders. There are also two hundred Bnai Brith Hillel Foundations on college campuses where our sons and daughters identify with the most constructive aspects of their heritage.

On a wider perspective, the Children's Home in Israel was established and maintained by Bnai Brith Women. At Tel Hashomer in Ashkelon, we serve the Bnai Brith Old Folks Home; and Veteran's Rehabilitation Centre and Soldiers' Rest Home. Here, handicapped boys and girls and army veterans who are learning to walk and work at a trade, make artificial arms and limbs. A plaque denotes the fact that Bnai Brith is making all this possible. The Hillel House in Jerusalem is currently sponsoring a Hillel House at the Hebrew University of Jerusalem.

Nearer to home, in the United States, part of Bnai Brith funds are channelled to assist the Leo N. Levy Hospital for Arthritics, the National Jewish Hospital at Bellefaire, for tubercular patients, and the Bnai Brith Center at the Mayo Clinic. Bnai Brith has sponsored a dynamic program of adult study. A Great Books project will soon issue important Jewish literature. The Four Freedoms Library in Washington, D. C., with its reading room, exhibit hall, and museum, houses the major collection of four thousand books which is the most impressive collection on Judaica, Americana and civil rights, as well as a reference area on Jewish civilization and several hundred volumes comprising the Archives of Bnai Brith, all this in our own Bnai Brith Building in Washington. These are only some of Bnai Brith endeavours, en pas-

What Canada Means To Me: The Rights And Duties Of Citizens

BY LOUISE J. SHAPERA, OF WESTHILL HIGH SCHOOL, IN MONTREAL

The following citzienship essay took second Scholarship Prize in a contest held by the Protestant School Board of Montreal. The writer is thirteen years old, the daughter of Mr. and Mrs. Irving Shapera (nee Beatrice Klineberg), 5549 Queen Mary Road, Montreal; a Grade Eight student; sister of Miss Freda-Lee Shapera; granddaughter of Mrs. Jennie Klineberg, 4999 Grosvenor Avenue, and the late Louis Klineberg; and of Mrs. Toba Shapera, 5025 Macdonald Avenue, and the late Barnet Shapera.

What kind of people are Canadians? The outstanding fact is that we are all kinds of people. The French-speaking Canadians have the most American generations behind them, except for the Spanish. Then came the English, the Irish, the Scotch, and the Welsh to settle here. To them were added thousands of others from the south, east, and west. To-day they are all Canadians. This country is the centre of world affairs and almost any willing immigrant is acceptable.

Canadians, whether native-born or immigrants, may live and act within our pattern of freedom. We do not just protect human rights, but discourage those who strive to take freedom from others. From coast to coast, Canada has a code of criminal laws. The purpose of law is to protect the liberties of every citizen. In a democracy like Canada, a man is free to live as he chooses, so long as he keeps within the law.

Citizenship requires, besides patriotism and industry, something people refer to as "open-mindedness." This is a good starting point for the building of a sane and healthy Canada. Good citizens will listen, before making up their minds on an issue, to all points of view reasonably expressed.

The Canadian needs a cultural background which enables him to explain the factors causing social unrest and agitation. He needs straight thinking so that he may realize the true ideals and goals of human progress among the counterfeits. And he needs moderation to tone down the high-flying ideals to the point where they can be achieved through the normal processes of work and growth.

Education of adults for citizenship should not be directed only to the immigrant, but should be extended to all Canadians. The purpose of adult education should include the understanding of our social life and knowledge of what we may do as a Canadian citizen.

Citizenship, when obtained, can only be useful and worthwhile if the Canadians learn about their country; if they are willing to obey our laws; and if they want to help in the future of Canada.

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Lifetime friendships are formed in these groups, who seem to derive much more than they expend in time and effort. In our materialistic society, it is wonderful to find the willing and able volunteer who can do so much for the good of our fellowmen without the constant thought of self. This gives form and meaning for our reason for living and being: A true purpose in life.

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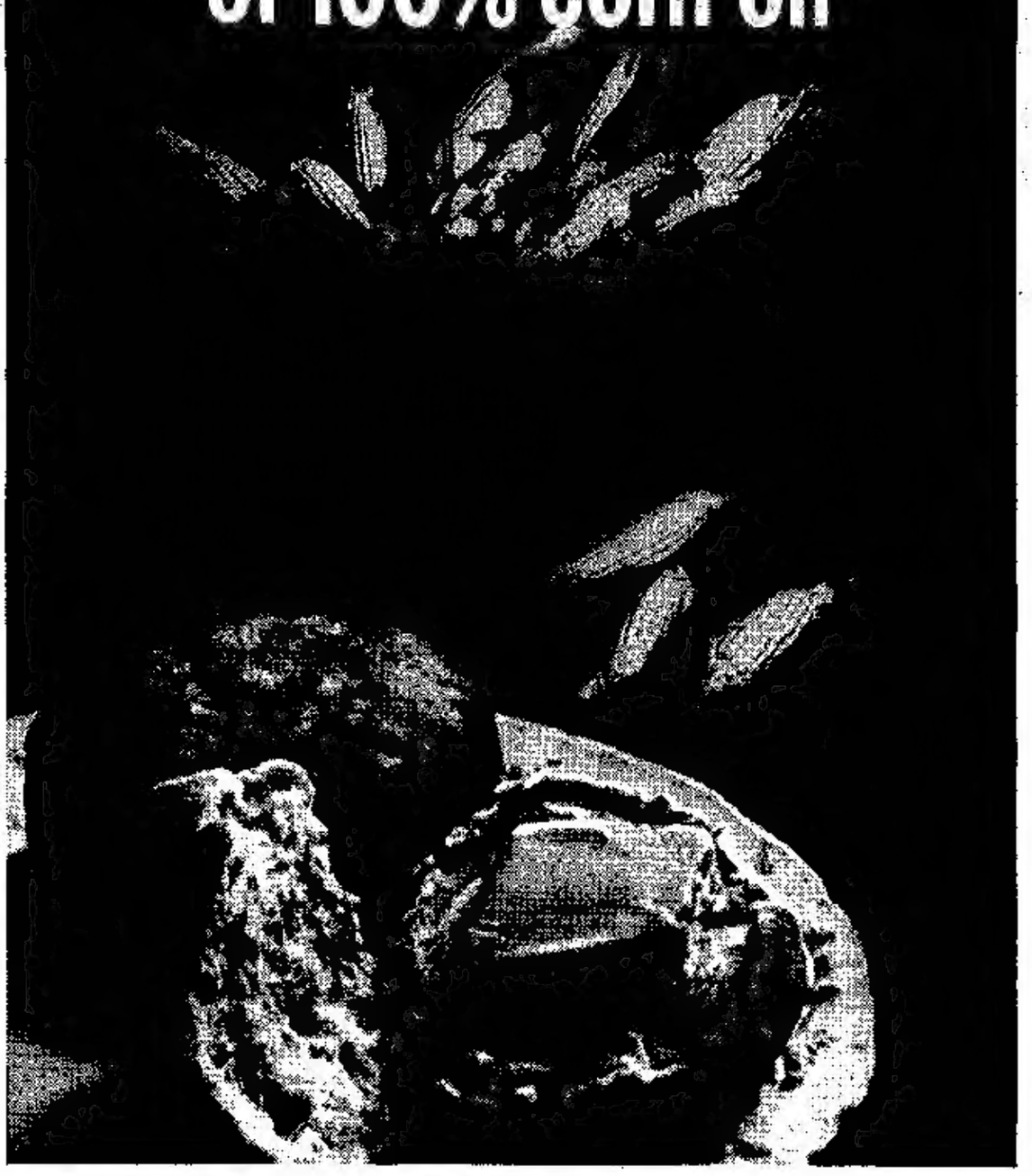

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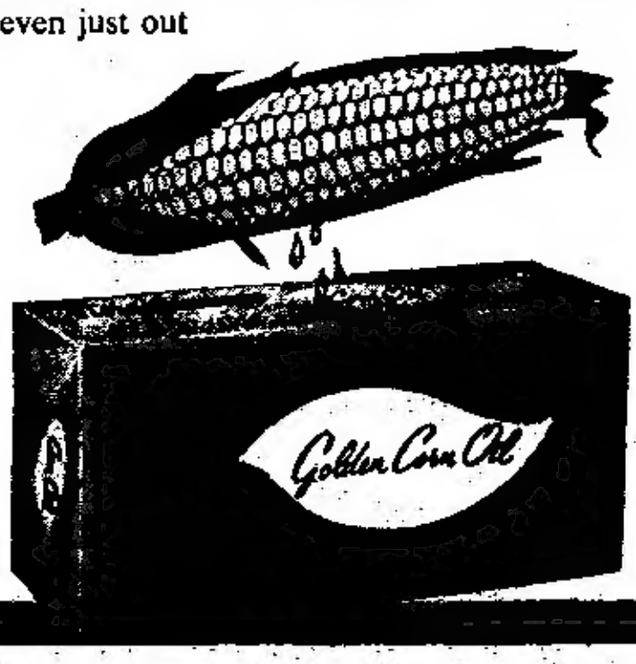

the Surprise is when you learn it's Margarine

ALEX AND JOHN

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BY MARGOT LEE SCHACHTER, 300 ORIOLE PARKWAY, TORONTO

I have never been able to meet prejudice with an educated detachment. When it was forced upon me in circumstances over which I had no control, because it was not a man-against-man situation but rather policy and ideology, I made the mistake of falling into a blundering passion, an over-wrought anger, which magnified the incident a thousand times.

In my mind I find a hundred excuses for such behaviour. It's natural, I say to myself, you were burned so early and the fire still scorches. It's a wound, I say, scarred now, it's true, but the slightest touch can and, unfortunately does, bring eruption. I am fully aware that in the ordinary sense this is not a healthy attitude but, excuses again, can I be expected to be healthy in this regard?

Having lived as a slave, I swore that when I had the chance, I would answer with violence anyone who claimed mastery over me. My sensitivity is such that the word of a paper-boy, the remark of a stranger, can throw me out of kilter for a whole day. And yet, knowing what I know now, believing as I do in free and honest expression, even for a paper-boy or a stranger, I see that it's understandable because it's me, that there would be something wrong if the impressions of my childhood had passed me by without leaving their mark. So, in my own mind I find vindication for my own pattern of behaviour.

There is, however, another aspect to this feeling of insecurity in which I was raised and for the sake of which I have tried to suppress the tremble which comes over me whenever I am confronted with prejudice. This other aspect is the presence of my children who are growing up members of a minority group, considered by many only "different". Regarded by others as "not quite as good".

I have spent much of my time trying to armour my children against anti-Semitism and to protect them from the ill-effects which groundless and unreasonable rejection would necessarily have on their individual personalities. I know that sooner or later they will have to face prejudice and my aim has been to prepare them against the destructiveness of the experienc.

Not long ago John, a playmate and friend, called my son Alexander a "dirty Jew". They have played together for a number of years and this, I understand, was not the first time. This is it, I thought, the time has come!

Aggression, psychology teaches us, breeds counter-aggression and it is of the utmost importance that any emotion of anger and resentment, however justified, must be allowed to evaporate if one wishes to bring about a healthy end to such an incident. As far as Alexander was concerned, I made light of it. "You *are* a Jew", I said, "so what's wrong with that? And", I continued, "you are terribly dirty. Go and wash your hands and come and have lunch!"

Alexander looked at me, a little puzzled.

"That's not what he meant," he said, "you know that isn't what he meant. Besides, he keeps saying it even when I'm clean!"

A Duchess of the Realm could not have shown greater composure or dignity than I did when I next met John. I pointed out to him that he and Alexander had been friends for a long time, had played together nicely, that he had been a welcome guest at our house and that we liked him very much. If, on the other hand, he, John, felt that our boy was not quite as good as some of his other friends, then perhaps it would be better if he didn't come any more or play with

(Continued on Page Sixty-Four)

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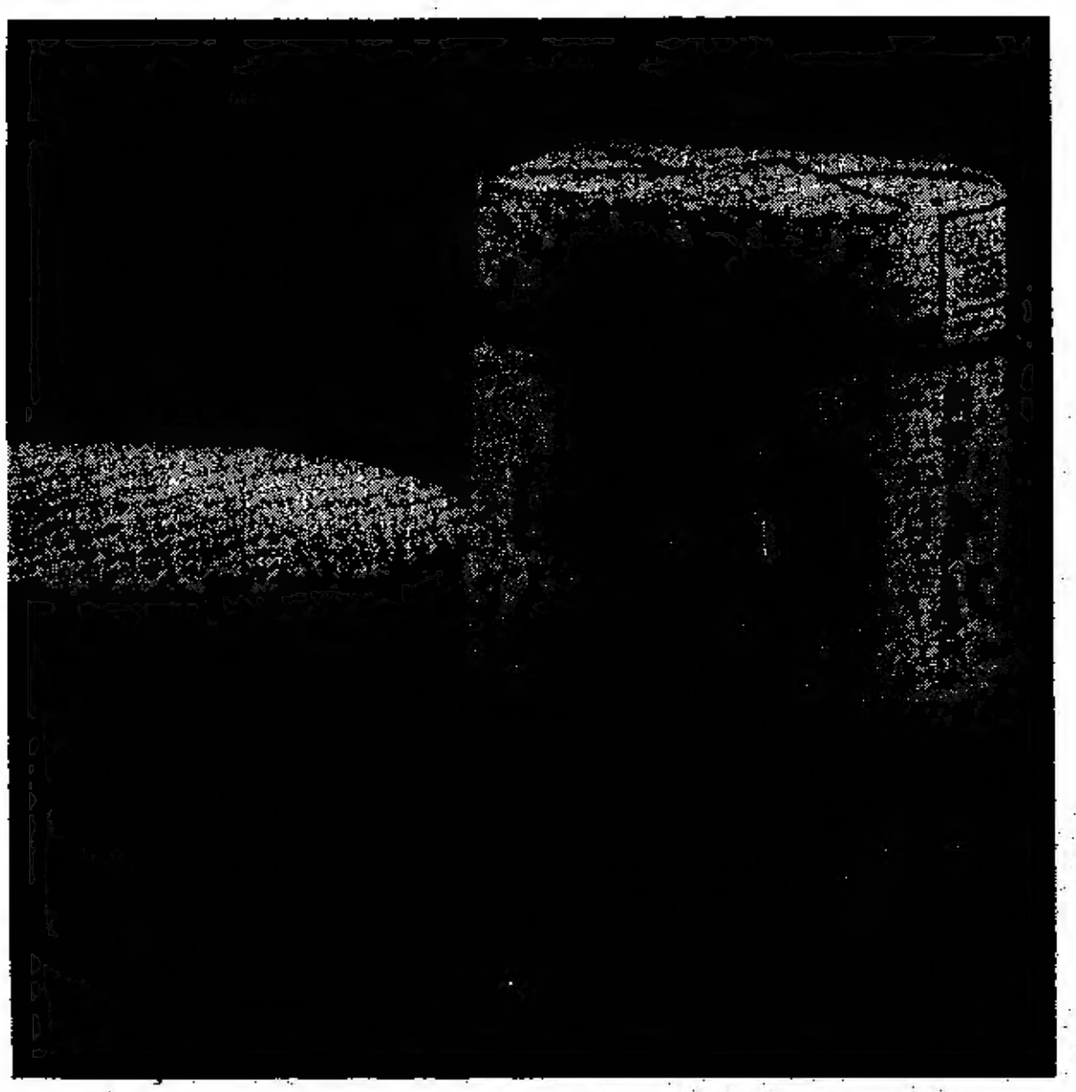


CHANUKAH GREETINGS from FIVE ROSES FLOUR

The History Of The Jewish People Through Music

BY KAREN SMILEY, OF WESTMOUNT HIGH SCHOOL, MONTREAL

The following article won first prize in the graduating class of Shaar Hashomayim Synagogue Religious School for the best one written for the Echo, the cover of which was designed by the writer, incidentally. Karen Smiley is fourteen years old, a grade nine student, the daughter of Mr. and Mrs. S. J. Smiley, 4555 Michel Bibaud Street, Montreal; sister of Charles Smiley; niece of Miss Rachel Smiley, of Quebec City.

Nothing so vividly portrays the story of the Jewish People as the music that this valiant nation has produced. The music that sighs and moans tells of the hardships of our people, and the music that sings as sweetly as the singers of Zion tells us that a gleam of light has made its way through the hardships of our nation, and the Jews once more are filled with an abundance of faith.

As early as the wandering tribes of Israelites in the desert, music poured without end through our ancestors' hearts, and their souls soared far away among their dreams of the Promised Land.

Settling in the Land of Cana'an, the early Hebrews sang songs of triumph and of mourning. They sang their vineyard songs and their love songs. But most of all, the elaborate chants of the Temple Service filled all with a glowing heart. The Jews not only delighted to hear music produced by the professional musicians and singers, but they were also overjoyed simply to hear nature around them sing. An example of this is found in the following quotation from the Book of Job: "When the morning stars sang together, and all the sons of God shouted for joy."

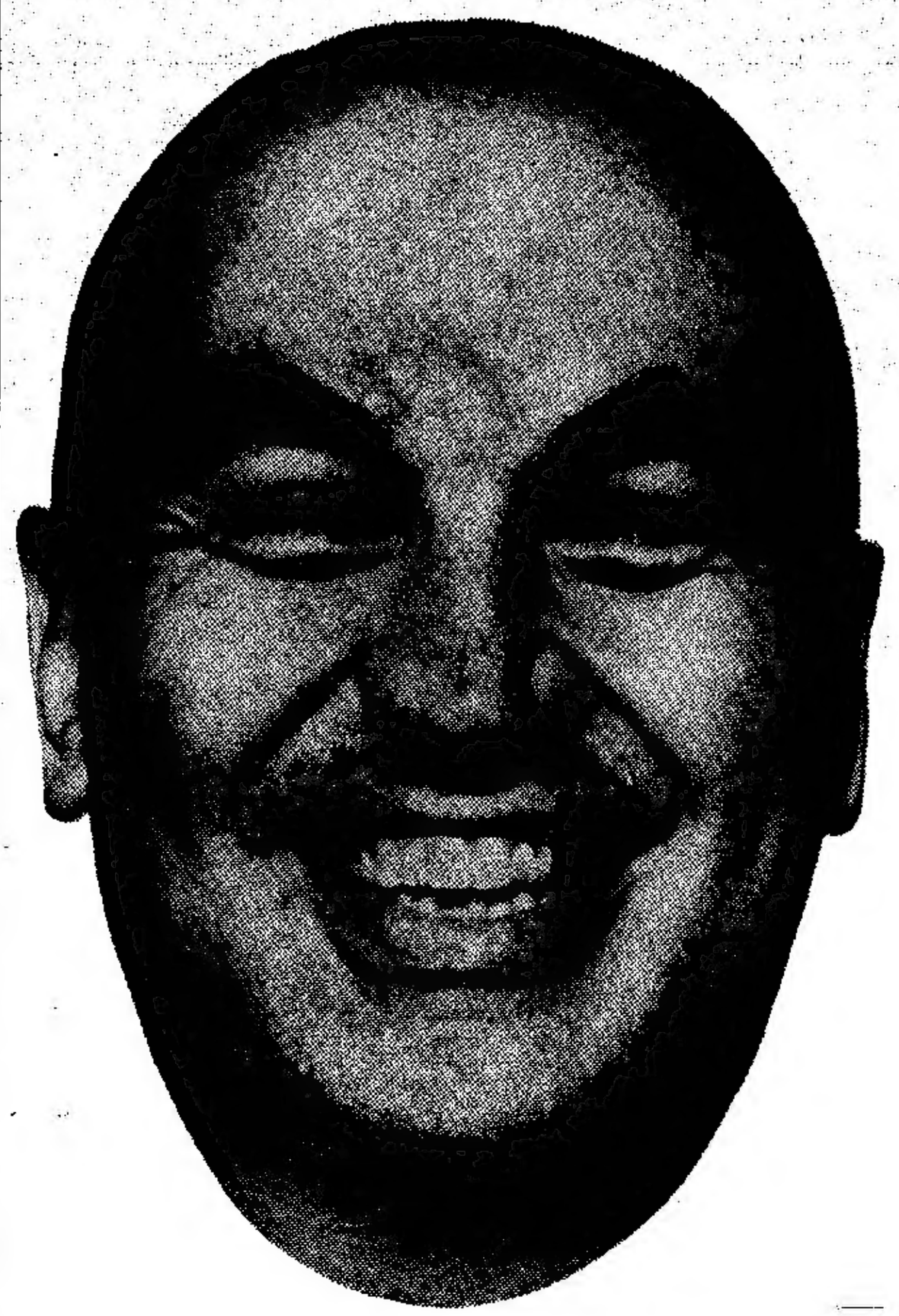
At all festivals and on domestic occasions of joy and gladness, the Jewish people sang and danced and played on musical instruments. Music, poetry, and dance were unified arts in those days, and each was designed to bring a lively colour to Jewish life and to enhance the people's emotions.

Probably nothing in all the world's religious literature can rank with Hebrew psalmody. About half of the one hundred and fifty poems in the Book of Psalms, which were written to be sung to well-known modes or melodies, are attributed to David, the King, the harpist, fiddler, and poet. The remainder of the Psalms are ascribed to other musician-poets connected with the musical life of the Temple. The passionate expressiveness in the melodies of the Psalms accompany the many words and sayings that ring with justice and righteousness. All this has become a part of the cultural heritage of the world.

Many, many years later, although the Jews were imprisoned between dark and gloomy ghetto walls, they still attained a high culture with music playing a big role. Much of the musical life of the ghetto was concentrated in the Synagogue where, on the Sabbath and on the Holy Days, the chazzan would sing the Service.

Music was always considered the "royal" art in Imperial Russia. It was in the feudal tradition for musicians of all kinds to add to the brilliance and diversion of Court life. Consequently, the usual discrimination towards Jews was often omitted where it concerned great Jewish musicians at Court, especially after the middle of the nineteenth century when Jews began to play a leading part in the musical life of Russia. Some of the most famous of these musicians were Anton Rubinstein, Henri Wieniawaski, Leopold Auer, and Wanda Landowska.

Many of the most famous musicians, especially violinists, were Jewish. A reason, I think, for this is that because the Jews have been persecuted throughout almost every period of history, it has left them with passionate emotions. They transfer these emotions in beautiful passages of music filled with hope, love, anticipation, and despair. With these passionate feelings and emotions, performers like David Oistrakh and Jascha Heifetz play on their sweetly flowing violins the history of the Jewish people for all the world to hear.



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Our Far-Flung Correspondents

Beersheba, Eilat and Sodom

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When I registered at the Dan Hotel in Tel Aviv a few weeks ago, preparing to make some brief sorties into the more remote parts of Israel, the desk clerk apologized in advance for the gaunt and semi-finished state of my room, which, I discovered, lacked a number of amenities, among them carpets, curtains, and blinds. Presently these were installed, and I was told that the room was officially complete. It was part of a new wing of the hotel, and many of the adjacent accommodations, I discovered afterward, were being opened for occupancy in much more primitive condition; as soon as each reached the stage of providing somewhat better shelter than a park bench, it was made available, and at once was gratefully snapped up. The situation struck me as typical of the hard-driving pace that prevails in a large part of Israel today.

Hotel rooms are scarcer in the Tel Aviv of 1960 than they were in wartime London. Taxis, on the other hand, are quite readily available, but only because an occupied cab is permitted to stop and pick up another fare, provided he is going in the same direction. Many of the Tel Aviv taxis are machines that did their first two hundred thousand miles on the streets of New York, and they have obviously seen better days — as well as better tippers, since passengers in Tel Aviv don't tip at all. Even so, an industrious cabby is likely to make more than some of the country's highly placed government officials. Although one might suppose that the lack of tips would stifle the hackmen's initiative, most of them in fact devote much less time to philosophical disquisition than do their New York counterparts, and much more to helping out their passengers. One evening, as I was on my way to call on a Tel Aviv couple, I asked my driver to stop at a florist's, so that I could buy a nosegay for my hostess. He couldn't find a flower shop that was open, and I arrived at my destination empty-handed. Fifteen minutes later, the doorbell of my hosts' apartment rang and in the doorway stood my driver, carrying a bunch of gladioli. He had found an open flower shop a mile away, bought the flowers, and come all the way back, and then had had to ring half a dozen bells before he happened on the right apartment. He refused to let me pay for his time, or even for the gladioli, which he told me to regard as "a gift from Israel." My host and his wife explained that such occurrences had been increasingly frequent since the institution, three years ago, of a government program that encouraged Israelis to be more hospitable to visitors from abroad. My friends thought this program probably had much to do with the fact that last year ninety-two thousand tourists from Great Britain, France, and the United States, an estimated third of them non-Jews, included Israel in their itineraries, and spent over fifteen million dollars there. Another instance of the way Israelis are responding to the government's be-kind-to-tourists promptings occurred during the rush hour late one afternoon when I asked the driver of a crowded municipal bus in Tel Aviv to let me off at a certain street. He replied that his route did not run that way but he would make a detour to get me there; which he did, with no grumbling whatever from the other passengers.

In Israel, as in any other nation, the tempo of urban life varies from city to city, and, as in any other nation, the majority of the urban residents prefer the tempo of their own city to that of any other. There is already as much competition among Israeli cities as there is among the Swiss cantons, whose people have been sharpening their civic pride for more than six centuries. "The cities' rivalry is harmless, and probably even beneficial," an Israeli old-timer told me. "Naturally, each of us is proud of his own city or town or settlement. But we all love our country, and love goes deeper than pride." This is undoubtedly true, to judge by the relatively minor importance of the criteria by which the various communities stake their claims to preëminence. To the busy people of Tel Aviv — always on the run and much given to boasting of their "American tempo" — Jerusalem seems hopelessly quiet and old-fashioned. It is, however, precisely the timeless quiet that the citizens of Jerusalem, aware of its awesome role since the dawn of history, like about their city, and they look upon Tel Aviv, which not long ago celebrated its fiftieth anniversary, as a mannerless upstart. As for Haifa, a sort of Mediterranean San Francisco, its inhabitants are simply sorry for anyone who doesn't have the good fortune to live there. They are proud of their benign climate, their subway system (the only one in Israel), and their buses, which, unlike any of the other municipal buses in the country, run on the Sabbath. The Haifa subway is called the Carmelite, after nearby Mount Carmel, which was the home of the White Friars in the twentieth century and is now the site of a residential district often referred to as the Israeli Riviera.

In Beersheba, the goal of my first trip into the hinterland, my

(Continued on Page Sixty-Six)

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The Queen Mother Elizabeth bestows her lovely smile on Dr. Morton Given, formerly of Brookline, Mass., at the official opening of the new Queen Elizabeth College in London, England. Dr. Given, whose wife is the former Miss Phyllis Hoffman, of Saint John, N. B., received a Master's Degree from Dalhousie University, and his medical degree from Harvard University. For the past two years he has been doing medical research at the National Institute for Medical Research in England. Dr. Given is now a member of the new laboratory College. Dr. and Mrs. Morton Given have a daughter, Rachel Hope, aged three years. Mrs. Given is the daughter of Mr. and Mrs. Myer Hoffman, 100 Leinster Street, Saint John, N. B. Dr. and Mrs. Given have been touring Europe since the end of July, and plan to return to Boston, Mass., some time in December. The unidentified man in the picture is an official of the College.

Dr. Michael Brecher, 4925 Ponsard Avenue, Montreal, above, associate professor in the department of economics and political science at McGill University, is the first Canadian to win the Watamull Prize of the American Historical Association. The award is made biennially to an author for the best book written on India which makes the most significant contribution to American understanding of that country. The prize was awarded to Professor Brecher for his book entitled "Nehru, A Political Biography," first issued in 1959 by the Oxford Press, and twice reprinted. Professor Brecher is now engaged in abridging his 682-page book for the production of a cheaper paper-back edition. The book will be reduced to half. The writing of the original volume took *four* years, and involved three trips to India and one to England. This was made possible by a Nuffield Travelling Fellowship. Professor Brecher, who specializes in the teaching of international relations, Asian politics and government, and colonialism, obtained a B.A. degree at McGill in 1946, when he was awarded the Allan Oliver Gold Medal, and a graduate fellowship. He won M.A. and Ph.D. degrees from Yale University, and has been on the staff of McGill since 1952. He is married to the former Miss Eva Danon. They have three children: Laora, aged nine years; Diana, six; and Seegla, two. Dr. Brecher is the son of Mr. and Mrs. Nathan Brecher, 24 Forden Avenue. Mrs. Brecher is the daughter of the late Rabbi Nissim Danon, Chief Rabbi of Israel, and the late Mrs. Z. Danon.

— Van Dyck and Meyer Studios

Maxwell M. Kalman, 49 Aberdeen Avenue, Montreal, below, received the Louis Marshall Award of the Jewish Theological Seminary, in New York, in recognition of services to the Jewish community. Mr. Kalman was born in Montreal and educated at Columbia and McGill Universities, graduating in Architecture from the latter in 1931. He sponsored the idea of giving the Government of Israel the present building on McGregor Street for its Consulate in Montreal. He is past chairman of Bonds For Israel; chairman of the affairs committee of the Jewish Theological Seminary, in New York; member of the board of trustees of Shaar Hashomayim Synagogue; and of the Jewish General Hospital; was one of the leaders who sponsored the first Camp Ramah in Canada. He is married to the former Miss Frances Glasberg. They have two sons and a daughter-in-law: Mr. and Mrs. Lawrence Kalman, 4921 Clanranald Avenue; Harold Kalman, who is a student at Princeton University, in Princeton, N. J., in the faculty of architecture; and a granddaughter, Trudy, aged ten months. Mr. Kalman is the son of the late Mr. and Mrs. O. Kalman; Mrs. Kalman is the daughter of the late Mr. and Mrs. Harry Glasberg, all of Montreal.

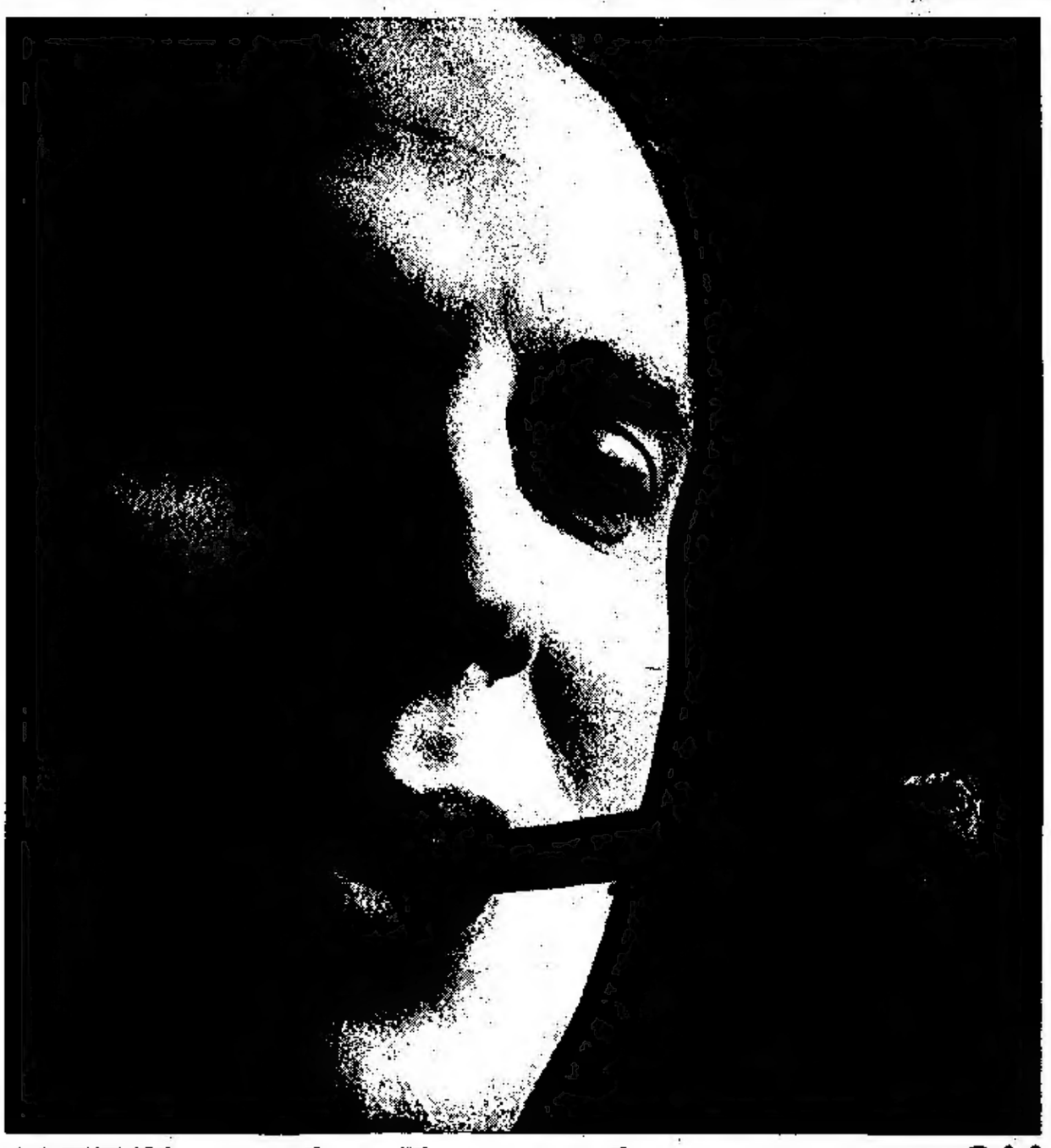
— Nakash

Dr. Charles Haskell Tator, 565 Avenue Road, Toronto, above, son of Mr. and Mrs. Irving Tator, 650 Briar Hill Road, graduated from the University of Toronto, Faculty of Medicine. He is a member of Phi Delta Epsilon Medical Fraternity; past vice-president of Alpha Omega Alpha, Honour Medical Society; of the Medical Society of the Faculty; chairman of the staff student curriculum committee; president of his class in the first pre-medical year; and played hockey. He won a Myasthenia Gravis Foundation Fellowship in the third medical year; and the Cody Silver Medal; and the Ontario Medical Association Prize in Preventive Medicine in his graduating year. He is interning at the Toronto General Hospital. He is the brother of Mrs. Murray Nadler (Eleanor), 113 Monroe Boulevard; grandson of Mrs. Gertrude Siegal, 1411 Eglinton Avenue. His wife is the former Miss Carol Charfoos, daughter of Mr. and Mrs. Herbert Charfoos, of Detroit, Mich.

Dr. David Lawrence Rimoin, below, son of Mr. and Mrs. Michael Rimoin, 5620 Randall Avenue, Montreal, graduated from McGill University, Faculty of Medicine; and simultaneously received a Master of Science degree. In 1957 he received a Bachelor of Science degree there. Upon graduation he won the Holmes Gold Medal for the highest standing in all subjects forming the medical curriculum; first place high aggregate standing in the final year (equal with Philip Gold); won the Robert Forsyth Prize in Surgery; the Walter W. Chipman Gold Medal for the highest standing in Obstetrics and Gynaecology throughout the medical course; Prize of the College of Physicians and Surgeons of the Province of Quebec for the highest standing in pathology and medicine (equal with Philip Gold). He is a University Scholar. He held the Dr. Fanny Halperin scholarship for the four years of medical school. In 1959 he won the Sam Rosenfeld Prize in medical microbiology; and the Electrodesign Prize in neurophysiology. In 1960 he won the Joseph Morley Drake Prize in Pathology; the Lady Meredith Prize in Obstetrics and Gynaecology; and the Campbell Howard Prize in Clinical Medicine, which are the three top prizes. He is interning at the Royal Victoria Hospital. In September he went to Rome to attend the Genetics Congress.

Head table guests at the opening of the Maccabean Luncheon Club of Montreal forum series, with Mr. Justice Alfred Witkon, of the Supreme Court of Israel, as guest speaker, were, left to right: Fred Packer, Eastern Region chairman; Pinhas Eliav, Israel Consul General in Montreal; Mr. Justice Witkon; Mr. Justice Harry Batshaw, 4336 Montrose Avenue, forum chairman; Mr. Justice Benjamin Robinson, 36 Forden Crescent; J. H. Blumenstein, Q.C., 4815 Queen Mary Road, president of the Lord Reading Law Society. Over eighty members and guests filled the meeting room at the De Sola Club. Justice Witkon spoke on "Present Trends Of Law In Israel". The co-sponsor of the meeting was the Lord Reading Law Society. The Maccabean Club is a project of the Zionist Organization of Canada.

— P.I.C.



Stanley Lewis, son of Mrs. Anne Lewis, 4145 Elveridge Crescent, Montreal, and the late Adolphe Lewis, is noted as a sculptor. He is also a gifted writer, the author of "Hands To Create Wonders", elsewhere in this issue.

— Gaby

"Why do I smoke cigars?"

"Same reason that I like a good steak."

"I suppose, to me, a cigar is more than just something to smoke —it's a symbol."

"No . . . not any sort of status thing . . . guess I shouldn't have used the word, symbol . . . to me a good cigar is good living."

"That's part of it—but, more to the point, when I started smoking cigars I felt I had graduated to a higher level of things."

"Same sort of thing as appreciating good food, music, you know."

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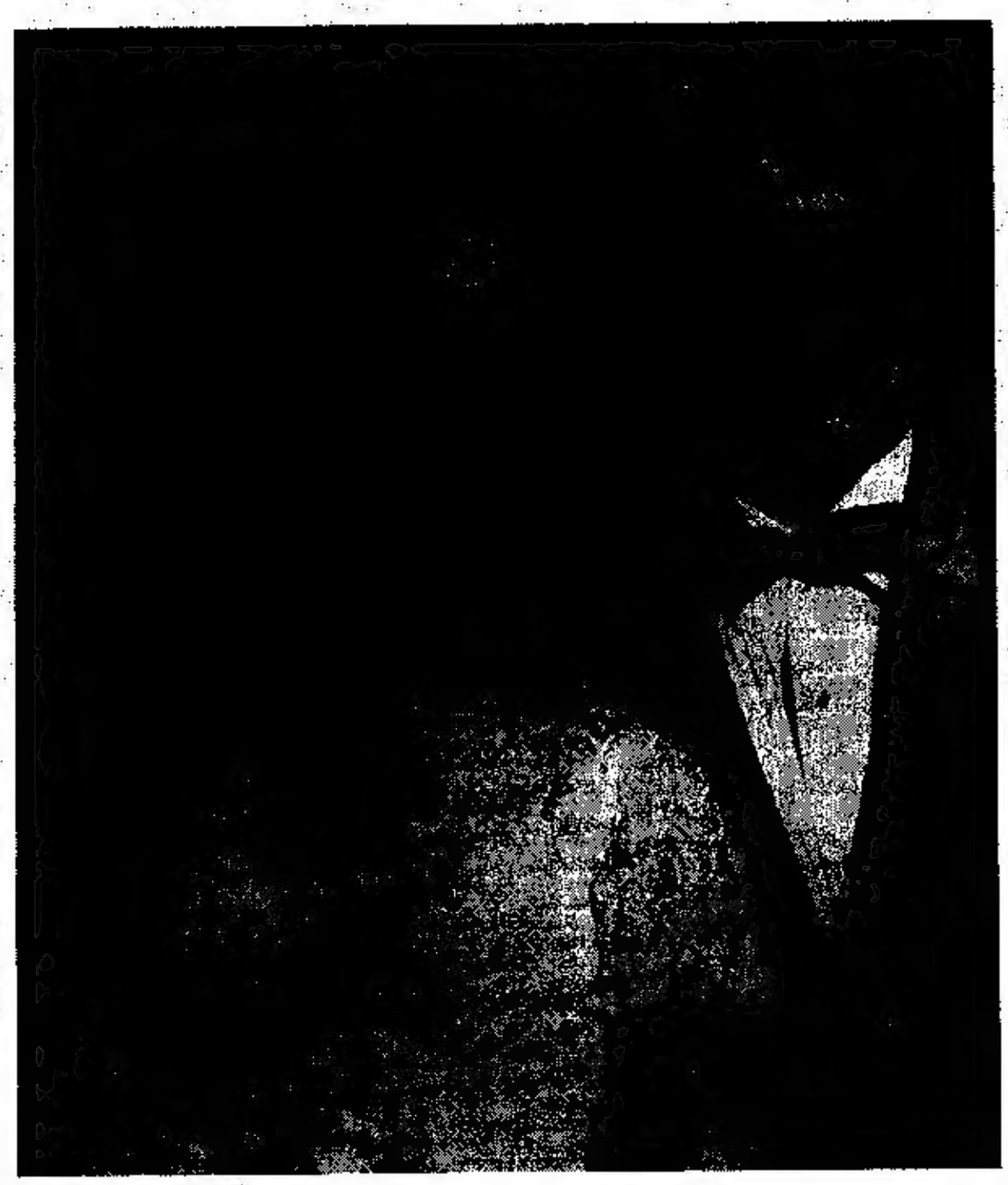


Mrs. Stanley H. Hartt, 3475 Durocher Avenue, Montreal, above left, was Miss Linda Joan Bloomfield, daughter of Mr. and Mrs. Myer Bloomfield, of Ottawa, Ont. Mr. Hartt is the son of Mrs. Maurice Hartt, 6300 Westbury Avenue, and of the late Maurice Hartt, M.P.P.

— Van Photo

Mrs. Milton Bernstein, 2700 Bathurst Street, Toronto, above right, is the former Miss Tammy Yurovitz, daughter of Mr. and Mrs. Harry Yurovitz, 40 Meadowbrook Avenue. Mr. Bernstein is the son of Mr. and Mrs. Manny Bernstein, 18 Forest Ridge Drive.

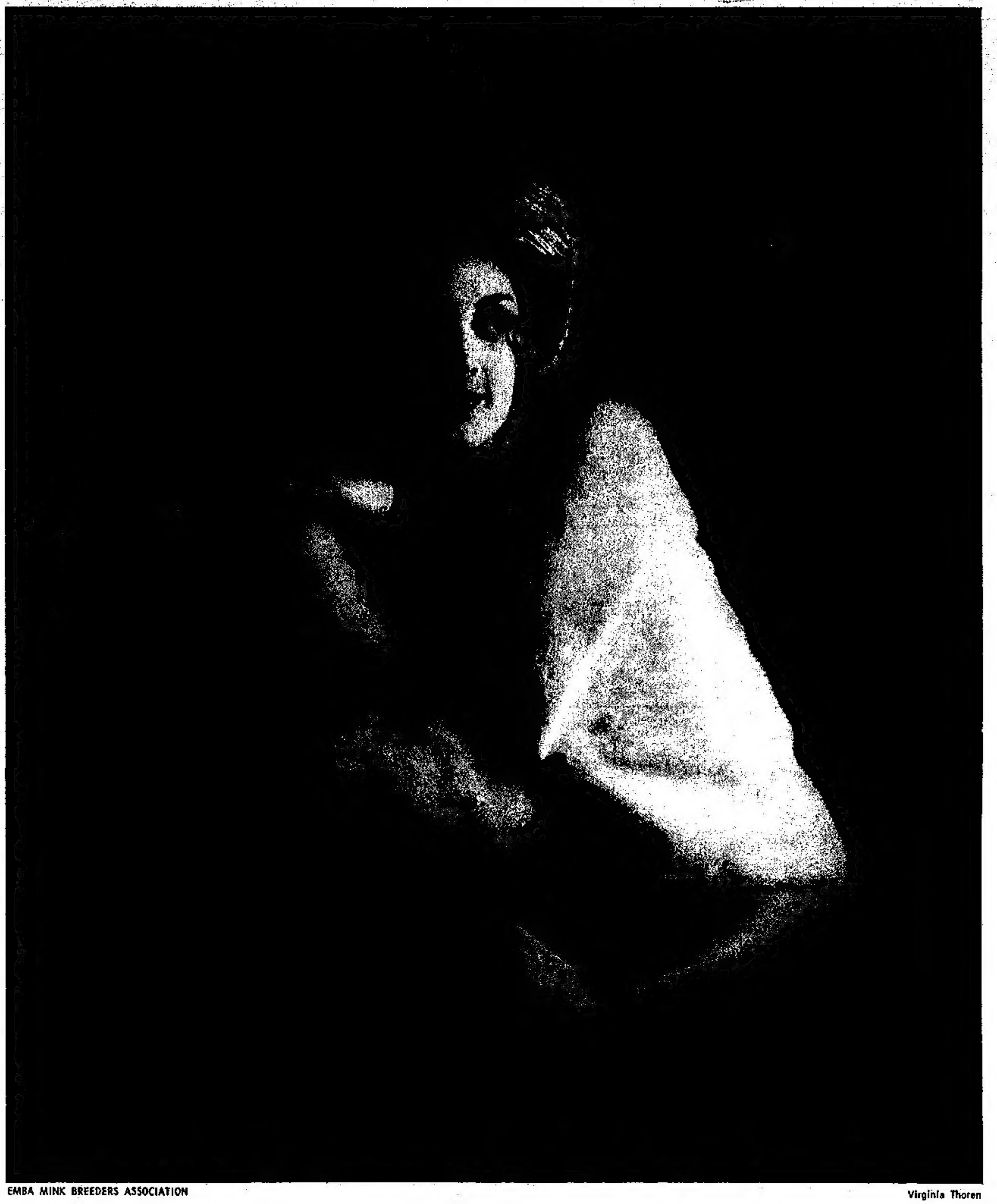
— Graphic Artists

Mr. and Mrs. Hyman Monk, 4750 Dupuis Avenue, Montreal, left, celebrated their fiftieth wedding anniversary. They have two sons-in-law and daughters: Mr. and Mrs. Hyman P. Berson (Jennie), 4320 Royal Avenue; Mr. and Mrs. Max Dick (Fay), 4880 Randall Avenue; two sons and daughters-in-law: Mr. and Mrs. Max Monk, 4897 Coronation Avenue; Mr. and Mrs. Abe Monk, 3806 Carlton Avenue; nine grandchildren: Brian and Marlene, children of Mr. and Mrs. Max Monk; Beverley, daughter of Mr. and Mrs. Abe Monk; Joel and Maike Berson; and Susan, Judy, Rosalie, and Lisa Dick.

Mrs. Neil Bronfman Lande, of New York, above, is the former Miss Myrna Jean Bregman, daughter of Mr. and Mrs. George Bregman, of Houston, Texas. Mr. Lande is the son of Mr. and Mrs. Bernard Lande, 4333 Western Avenue, Montreal.

— Gittings

Mr. and Mrs. Samuel J. Zacks, of Toronto, received at their home, in honour of Sir Joseph Rothenstein, director of the Tate Gallery, in London, England, and Lady Rothenstein. They were the guests of Mr. and Mrs. Zacks, and of the Art Gallery of Toronto. Mr. Zacks is a past president of the Zionist Organization of Canada. Right, are Mrs. Zacks, Sir Joseph Rothenstein, and Lady Rothenstein.



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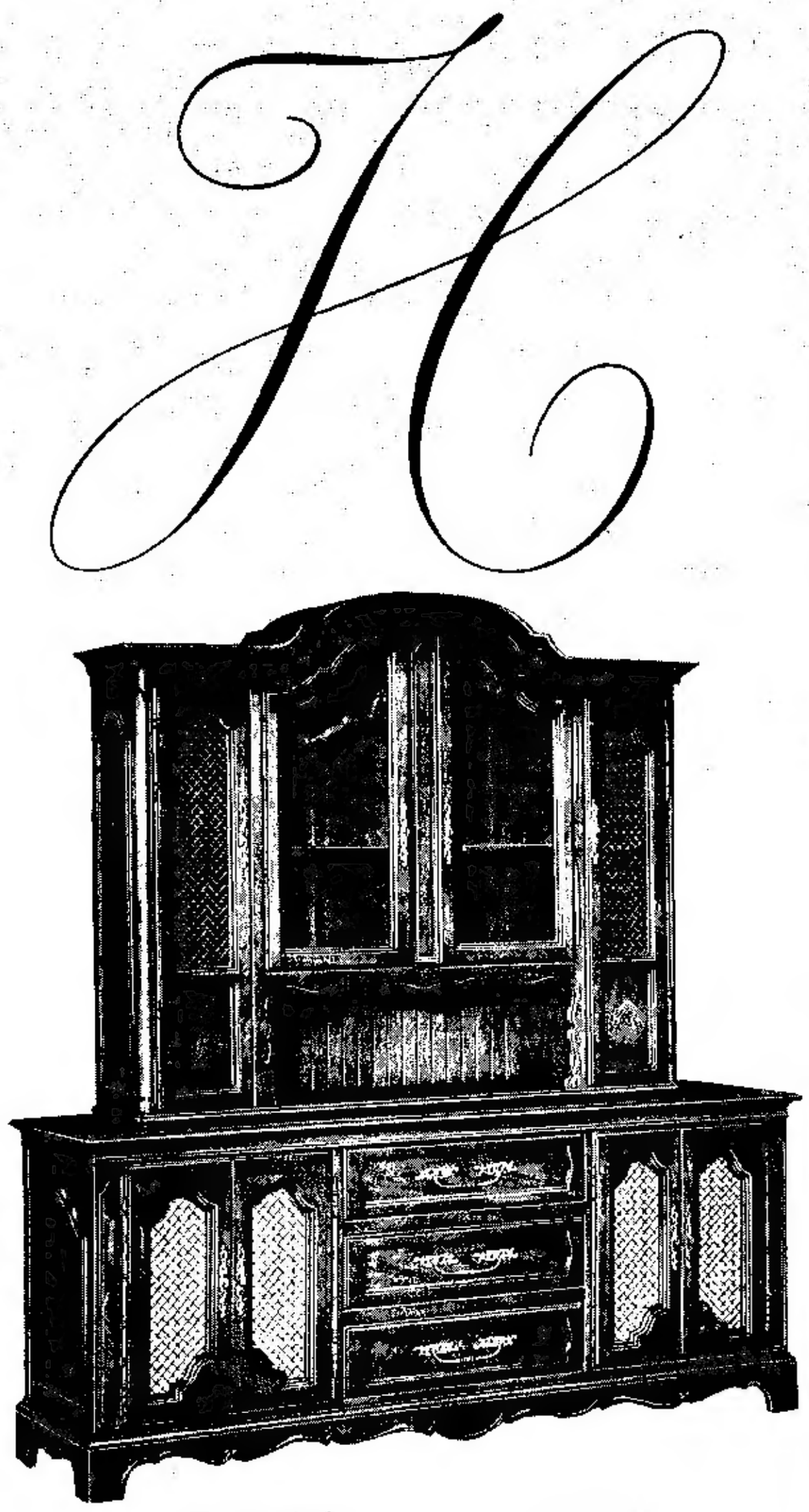

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Mrs. Arnold Freeman, 300 St. Clair Avenue West, Toronto, left, is the former Miss Cecile Green, daughter of Mr. and Mrs. Fred Green, 22 Peveril Hill Road North. Mr. Freeman is the son of Mr. and Mrs. Abraham Freeman, 600 Vesta Drive.
— Gilbert Studio

Mrs. Michael Katz, of Ville LaSalle, Que., right, is the former Miss Rita Kernerman, daughter of Mr. and Mrs. Joseph Kernerman, 62 Shelbourne Avenue, Toronto. Mr. Katz is the son of Mr. and Mrs. Sholom Katz, 107 Major Street.
— Graphic Artists

Mrs. Ian Sendel, 5461 Cranbrooke Avenue, Montreal, left, is the former Miss Rhoda Ratner, daughter of Mr. and Mrs. Irving Ratner, 318 Alexis Nihon Boulevard. Mr. Sendel is the son of Mr. and Mrs. Nathan Sendel, 4835 Carlton Avenue.
— Hy Welt

Mrs. Mel Aiken, 28 Renshaw Street, Toronto, above, is the former Miss Lynne Mae Rosenthal, daughter of Mr. and Mrs. Harry Rosenthal, 137 Hillmount Avenue. Mr. Aiken is the son of Mr. and Mrs. Phillip Aiken, 28 Renshaw Street.
— Graphic Artists

Mrs. Martin Bloom, 4610 Bourret Avenue, Montreal, above, is the former Miss Julia Dichter, daughter of Mrs. Bela Dichter, 6190 Durocher Avenue, and the late Jack Dichter. Mr. Bloom is the son of Mr. and Mrs. Max Bloom, 755 Powell Avenue.
— Perl's and Friedman

Mrs. Norman Roth, 525 Chaplin Crescent, Toronto, above, is the former Miss Rhonda Tetor, daughter of Mr. and Mrs. Joseph Tetor, 107 Wembley Road. Mr. Roth is the son of Mr. and Mrs. George Roth, 312 Richview Avenue.
— Eaton's

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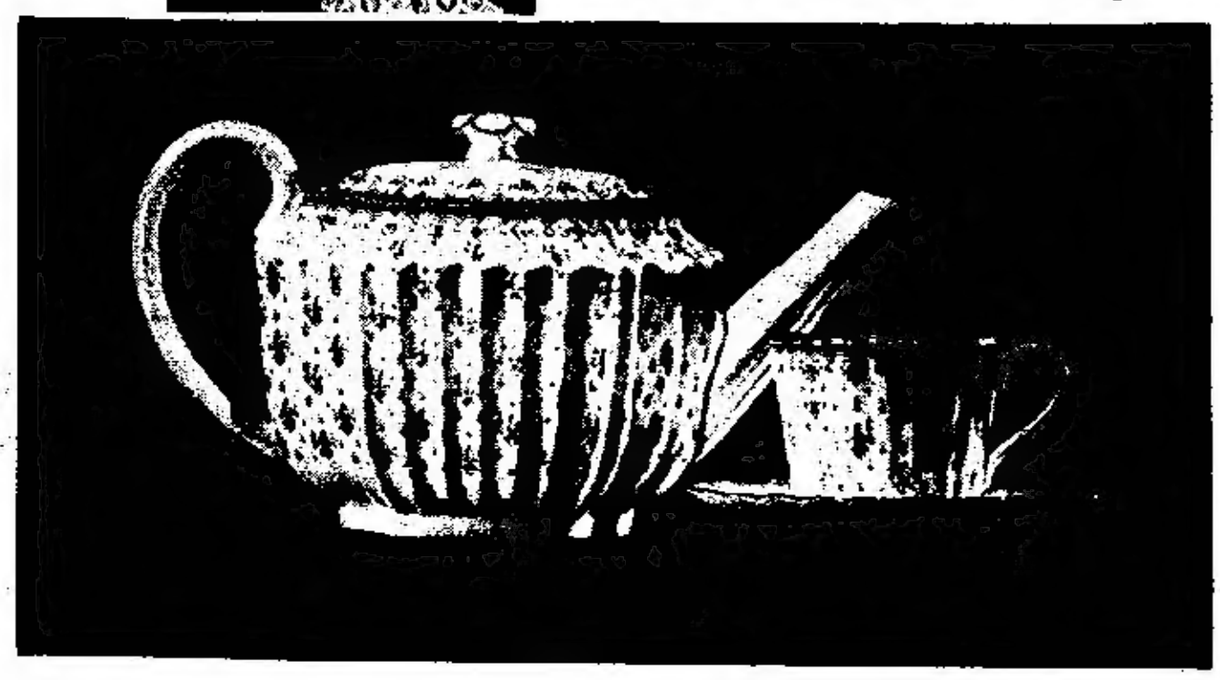

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Mrs. David Sandler, 29 Kendal Avenue, Toronto, left, is the former Miss Marilyn Somers, daughter of Mr. and Mrs. Morris Somers, 103 Viewmount Avenue. Mr. Sandler is the son of Mr. and Mrs. Harold Sandler, 120 Rosedale Valley Road.
— Eaton's

Mrs. Louis Grief, 2795 Darlington Place, Montreal, above, is the former Miss Eleanor Elkin, daughter of Mr. and Mrs. Issie Elkin, 5384 Clark Street. Mr. Grief is the son of Mrs. Jennie Grief, 854 Wiseman Avenue, and the late Samuel Grief.
— Perl's and Friedman

Mr. and Mrs. B. I. Cohen (nee Ana Klitzner), 4855 Queen Mary Road, Montreal, left, celebrated their fiftieth wedding anniversary. They have two sons: Avrum, 611 Kindersley Avenue; Clarence, of Toronto, Ont.; a daughter, Mrs. H. Fogel (Eunice), 5050 Grosvenor Avenue; and seven grandchildren: Allan, Robin, and Leslie, children of Mr. and Mrs. Avrum Cohen; Mrs. J. Miller (Janice), and Zelia, daughters of Clarence Cohen; Mrs. J. S. Hausman (Sandra), and Martin Fogel.

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Mrs. Herman Aaron Bursky, of Ithaca, N. Y., above, is the former Miss Dolores Kelner, daughter of Mr. and Mrs. Irving Kelner, 160 Strathearn Road, Toronto. Mr. Bursky is the son of Mr. and Mrs. Abraham S. Bursky, of Brooklyn, N. Y.

— Ashley and Crippen

Mrs. D. H. Lieser, 18 de Carson Road, Montreal, chairman of the Combined Jewish Appeal Women's Division symphony concert, in Montreal, is standing, with Pierre Beique, managing director of the Montreal Symphony. Seated are: Mrs. L. Firestone, 5718 Westlake Avenue, left; and Mrs. Gerald Breafman, 475 Roslyn Avenue.

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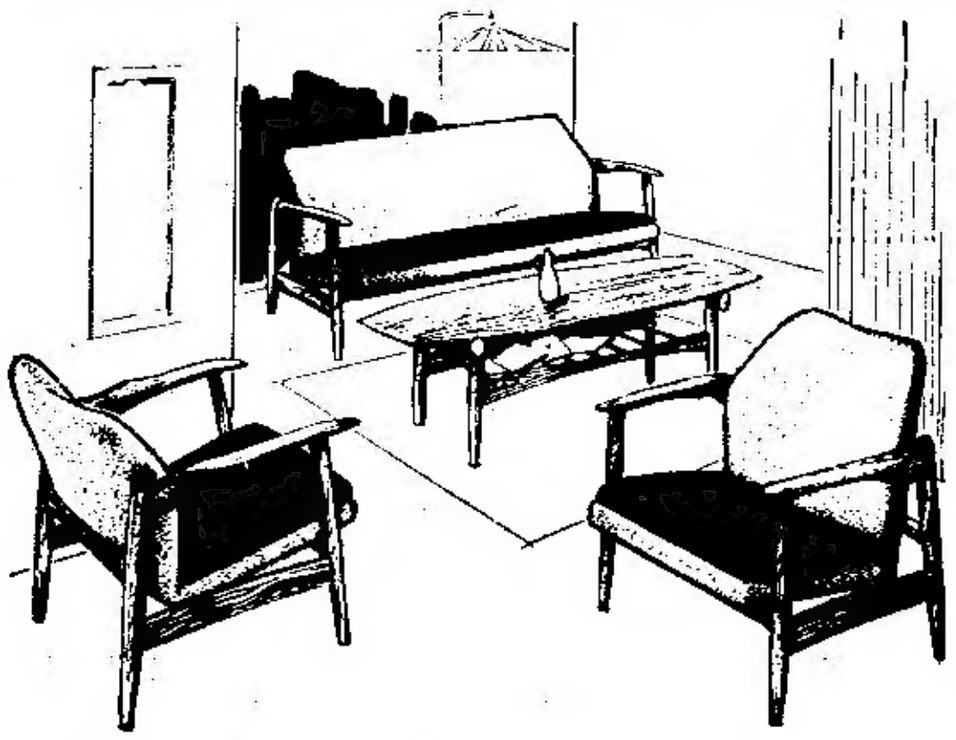

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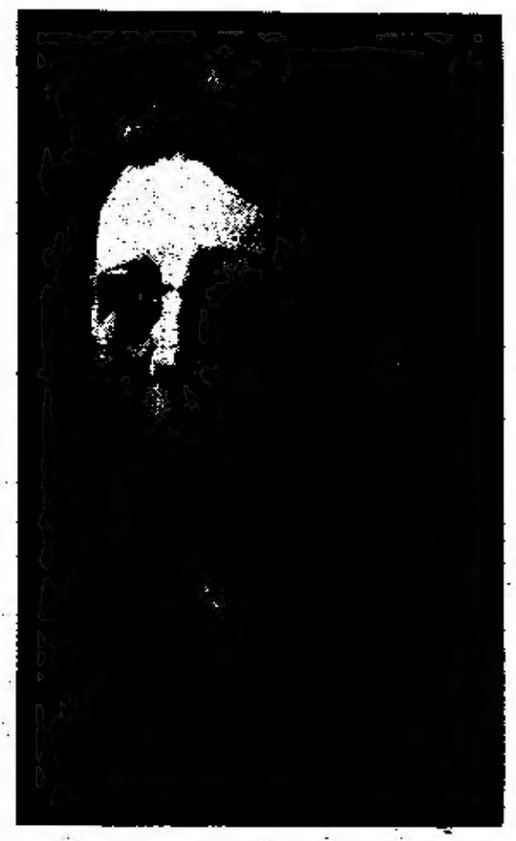
Mark, aged six years; Marlene, two and one-half; and Cathy, four and one-half, above, are the children of Mr. and Mrs. Harvey H. Maron, 2440 Paton Street, Montreal; grandchildren of Mr. and Mrs. Harry Herlich, 6772 Legare Avenue; and of Mr. and Mrs. Lionel M. Maron, 250 Kensington Avenue.
— Ballard and Jarrett

Mrs. Morris Shtull, 1404 Montcalm Street, Montreal, left, is the former Miss Elizabeth Risk, daughter of Mr. and Mrs. Samuel Risk, 4950 Bourret Avenue. Mr. Shtull is the son of Mr. and Mrs. Philip Shtull, 782 Outremont Avenue.

Mrs. Anna Raginsky, 4250 Sherbrooke Street West, Montreal, lower left, was honoured at the Negev dinner of the Jewish National Fund.
— Garcia Studio



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Mrs. Bernard Rodman, 3400 Bedford Road, Montreal, above, is the former Miss Edith Vender, daughter of Mrs. Rachel Vender, of Edmundston, N. B., and the late Reuben Vender. Mr. Rodman is the son of Mr. and Mrs. Samuel Rodman, 4927 Plamondon Avenue.

— Perl's and Friedman

Myrna, aged four and one-half years, right, is the daughter of Mr. and Mrs. Nathan Vandelman, 2472 Ekers Avenue, Montreal; sister of Philip, aged one and one-half years; granddaughter of Mr. and Mrs. J. Vandelman, 4579 Wilson Avenue; and of Abraham Morgan, 2470 Ekers Avenue, and the late Mrs. Yetta Morgan.

— Tante Liane Studio

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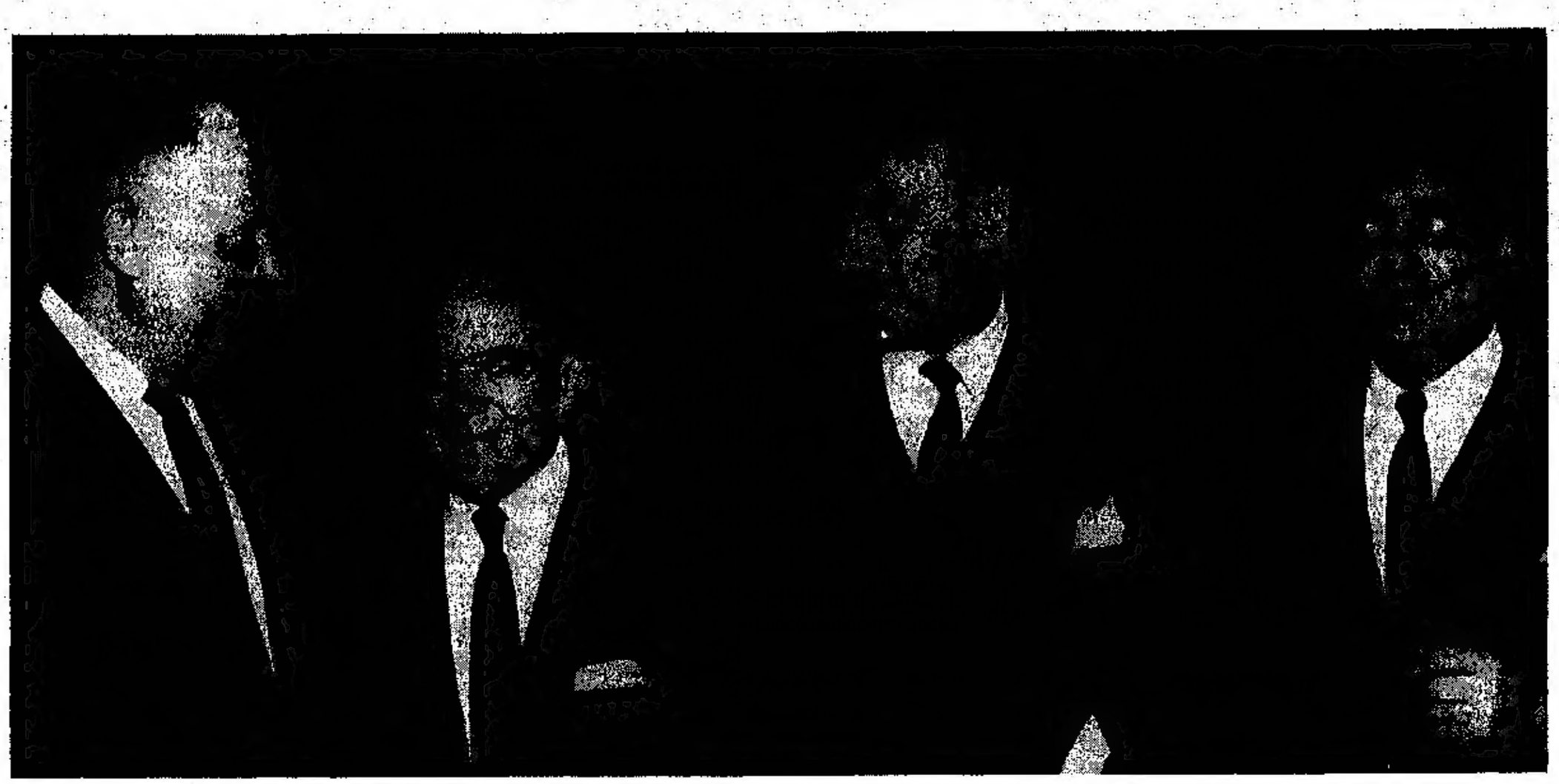

Left to right, are: Jacob M. Lowy, 5760 Daom Avenue; Samuel Steinberg, 25 Aberdeen Avenue; Bernard M. Bloomfield, 3180 St. Sulpice Road; and Arthur N. Kirsch, 325 Berwick Avenue; all of Montreal; attending the Canada-Israel Chamber of Commerce and Industry annual dinner, at the Sheraton-Mount Royal Hotel.

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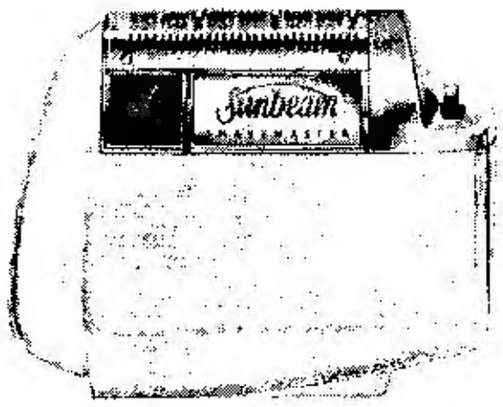

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Hildie Joy, aged nine years; Lawrence, four; and Arthur, six, left, are the children of Mr. and Mrs. Israel Gossack, 5510 Lavole Avenue, Montreal; grandchildren of Mr. and Mrs. G. Greenspoon, 2850 Ekers Road; and of Mr. and Mrs. E. Gossack, 5555 Pinedale Avenue.
— Drummond Photos

Jeffrey Todd, aged five years; and Sidney Mark, two, right, are the sons of Mr. and Mrs. Morton Lieberman, 1106 Raynold Street, Montreal; grandsons of Mr. and Mrs. David Steinberg, 5551 Campden Place; and of Mr. and Mrs. R. Silver, 4640 Plamondon Avenue; great-grandsons of Samuel Steinberg, 5551 Campden Place.
— William's

Robert Allan, aged thirteen years, below, is the son of Mr. and Mrs. Harry Norwich, 484 Roselawn Avenue, Toronto; grandson of Mr. and Mrs. Benjamin Feldman, 124 Braemar Avenue; and of the late Mr. and Mrs. Samuel Notcovitz.

— Dale Studio

Arnold, aged thirteen years, above, is the son of Mr. and Mrs. Jack Sherman, 49 Overbrooke Place, Toronto; brother of Mrs. D. Lennick (Simmie), 128 Giltspur Avenue; and Paul, 30 Kenwick Crescent; grandson of Mrs. Minnie Cooperberg, 157 Beverley Street; and of Mr. and Mrs. Joseph Sherman, 43 Belgravia Avenue.
— Graphic Artists

GILBERT D. SHORE
Asst. Agency Vice-President

GREETINGS

Mr. G. D. Shore and his associates of the Montreal Centre Branch wish to extend Chanukah Greetings to their many friends of the Jewish Community.

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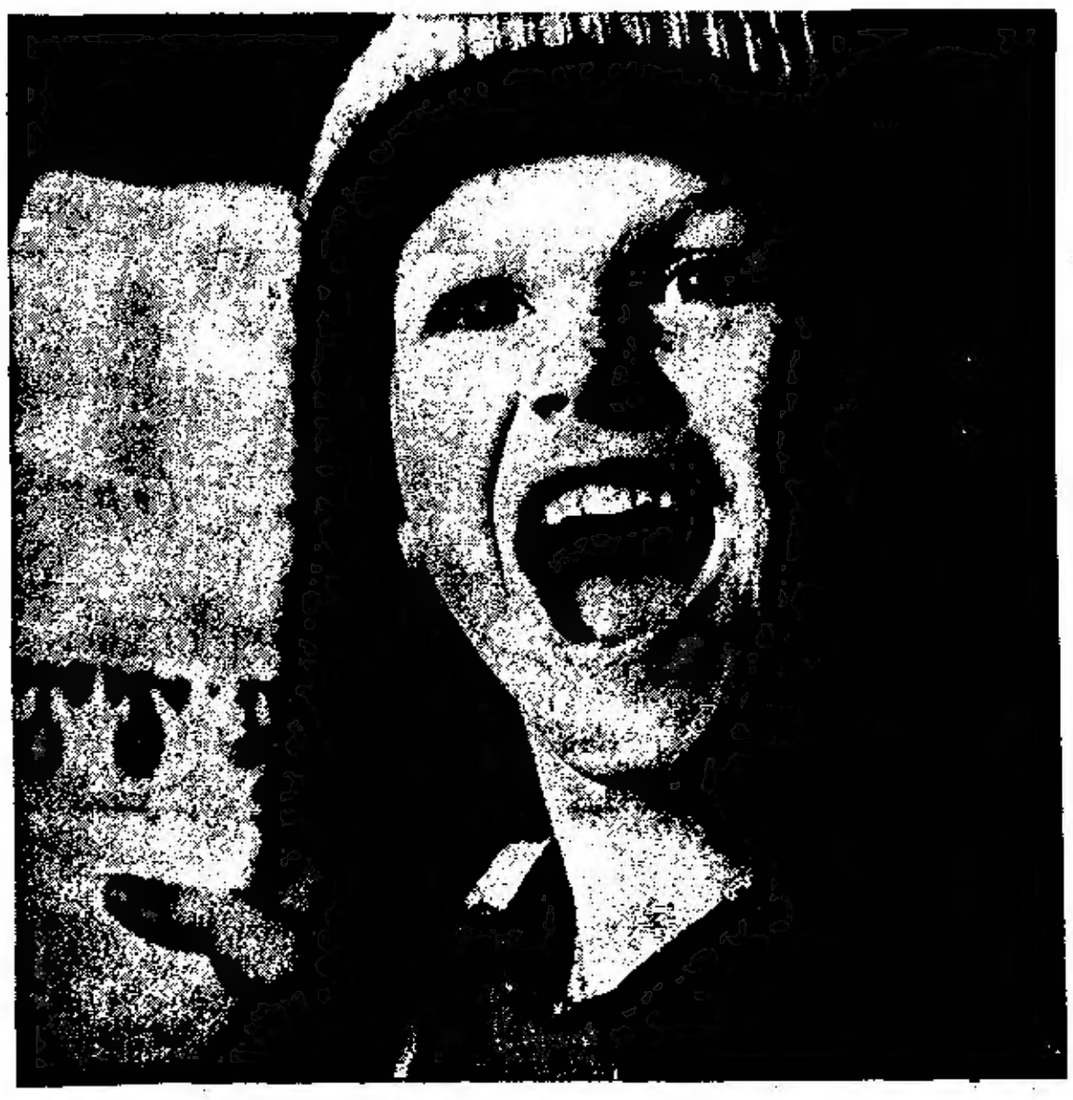

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Mrs. Gerald M. Feldt, 3638 Bathurst Street, Toronto, is the former Miss Precy Serfaty, daughter of Mr. and Mrs. Salomon Serfaty, of Tetuan, Morocco. Mr. Feldt is the son of Mr. and Mrs. Samuel Feldt, 119 Chaplin Crescent.

— Eaton's

— Eaton's

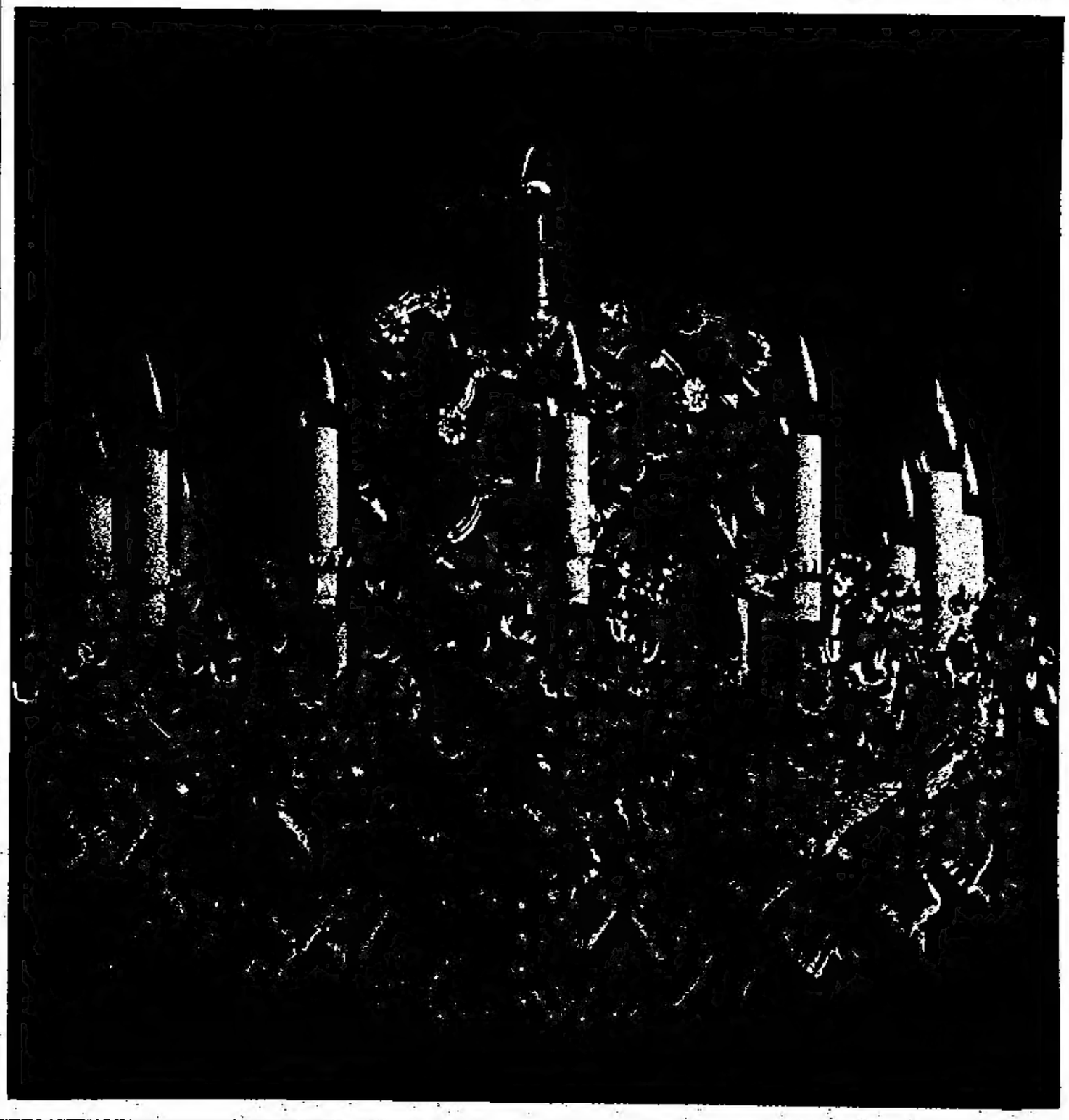
Dr. Jerry Stuart Smith, above, son of Mr. and Mrs. Abraham E. Smith, 95 Burncrest Drive, Toronto, graduated from the University of Toronto, Faculty of Dentistry. He was a member of Alpha Omega Fraternity; played volleyball, basketball, and water polo. He won the Dr. John Earl Moser Memorial Prize, and the Pro Liberis Prize. He is the brother of Kenneth Smith; and Brenda, fifteen; grandson of Ephraim Silverberg, 246 Grace Street. Mrs. Smith, above, 11 Shallmar Boulevard, is the former Miss Madeleine Garten, daughter of Mr. and Mrs. Morris Garten, 58 Whitmore Avenue.

Henry Mintzberg, son of Mr. and Mrs. Myer Mintzberg, 46 Courcelette Avenue, Montreal, graduated from McGill University with a degree in Mechanical Engineering. He was chairman of the Students' Athletic Council; associate editor of the McGill Daily; sports editor of the Daily; on the Students' Executive Council; the McGill Athletic Board; the executive of the McGill Winter Carnival; Intercollegiate Athletic Council; a member of the Scarlet Key, honour society; Phi Epsilon Alpha, honour engineering society; and Phi Epsilon Pi Fraternity.

The Canadian Jewish Review is **still** the only Jewish publication in Canada printed in any language reaching the Jewish community which is not sponsored by a group or an organization and which is able to claim membership in the Audit Bureau of Circulations.

Members of the executive of the Montreal Greystone Curling Club Ladies Division are, seated, left to right: Mesdames Irving Maklan, 10 Merton Crescent, vice-president; Ralph Wexler, 3400 Ridgewood Avenue, honorary president; Jack Fels, 55 Summit Crescent, president; Gerald Brownstein, 78 Summit Crescent, vice-president; William Gross, 4680 Circle Road, secretary treasurer; board members for 1961-1962, are, standing, left to right: Mesdames Manuel Shacter, 7 Third Avenue, Dorval; Saul Goldwarg, 4463 Montrose Avenue; Bernard Wexler, 4950 Cedar Crescent; Lester Lazarus, 115 Cornwall Avenue; Sidney Friedman, 507 Roslyn Avenue; Louis Greenfeld, 5561 Pinedale Avenue; Abe Pinsky, 5721 Queen Mary Road; and Melvyn Dobrin, 407 Lazard Avenue.

— Drummond Photos



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Sol D. Granek, 5160 Macdonald Avenue, Montreal, right, formerly of St. Catharines, Ont., is the executive director of the United Israel Appeal, as announced by Lawrence Freiman, of Ottawa, Ont., president of the United Zionist Council of Canada. Mr. Granek was president of the United Jewish Welfare Fund of St. Catharines for four years; past president of Bnai Brith Lord Melchett Lodge; was vice-president of the St. Catharines Congregation; chairman of the Talmud Torah Board; director of the St. Catharines Community Chest Board; is a member of the Canadian Jewish Congress Dominion Council; vice-chairman of the committee on community organization. He has been active on the National Council of the Joint Distribution Committee; and on the executive of the Canadian Committee of Jewish Federations and Welfare Funds. Mr. Granek is a past president of the Central Division of the Zionist Organization of Canada; was twice elected national vice-president; is chairman of the national executive board; represented Canada on the actions committee of the World Zionist Organization. Mr. Granek visited Israel four times. His trip to Israel in 1956 was combined with a visit to North Africa. At the twenty-fifth World Zionist Congress in Jerusalem in 1960, Mr. Granek was a member of the Canadian delegation. He is married to the former Miss Gertrude Levine. They have two daughters, Misses Eleanor and Yvonne Granek. Mrs. Granek is the daughter of Mrs. Pauline Levine, of Hamilton, Ont. Mr. Granek is the son of Rabbi A. J. Granek, of Hamilton, Ont.

— McGlenister & Brisson, St. Catharines

David, left, and Phillip, aged thirteen years, are twin sons of Mr. and Mrs. Morris Zigler, 16 Garthdale Court, Toronto; brothers of Ricky, aged nine years; grandsons of Mr. and Mrs. S. Teacher, of Miami Beach, Florida; and of the late Mr. and Mrs. Marcus Zigler.

— Edward Green

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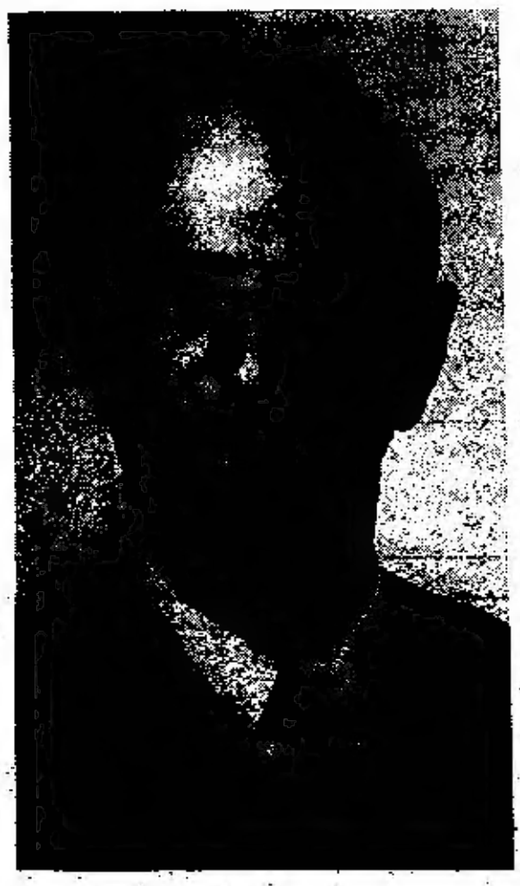
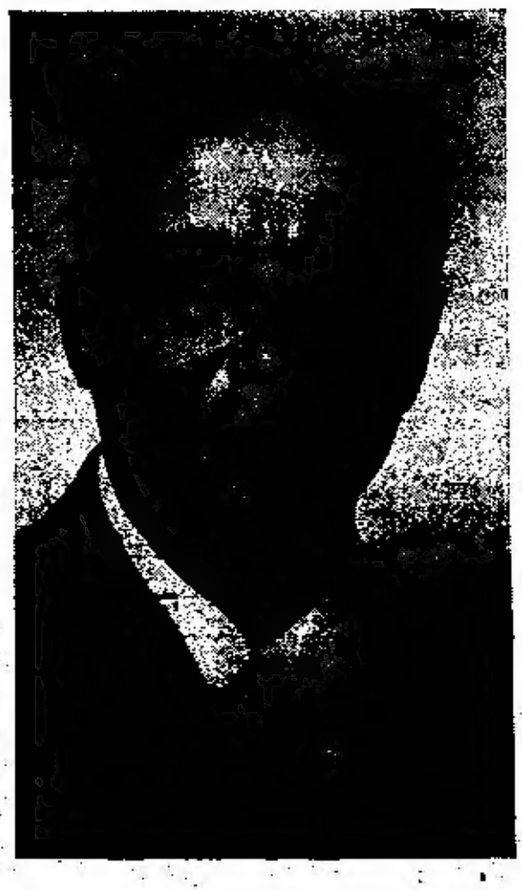
David J. Goodman, 2440 Major Street, left, below, and Leon Teitelbaum, 4382 Isabella Avenue, Montreal, are chairmen of the drive for the Jewish People's Schools new structure which is being built as a tribute to Shloime Wiseman, now completing his forty-first year as principal of the Schools. Samuel Harvey is president. Joseph Berman is general chairman of the $250,000 building fund, and $75,000 maintenance fund campaign. Mr. Goodman, a graduate of the Jewish People's Schools, is married to the former Miss Phyllis Glazier. They have two sons; Andrew, aged five and one-half years; and Mark, three and one-half. Mrs. Goodman is the daughter of the late Mr. and Mrs. Emmanuel Glazier. Mr. Goodman is the son of Mr. and Mrs. Aaron Goodman, 6261 Mountain Sights Avenue. Mr. Teitelbaum, a graduate of the Jewish People's Schools, is married to the former Miss Joy Leger. They have three children: Sharon, aged four years; Cynthia, three; and Robert, two. Mrs. Teitelbaum is the daughter of Mrs. Martha Leger, 4382 Isabella Avenue, and the late Albert Leger. Mr. Teitelbaum is the son of Mr. and Mrs. Morris Teitelbaum, 5199 Byron Avenue.





— Van Dyck and Meyer Studio

Pictured above at the annual Negev Dinner sponsored by the Jewish National Fund, an organization dedicated to reclamation of land in Israel, which honoured Samuel Bronfman, 15 Belvedere Road, Montreal, are: Mr. and Mrs. Arthur Pascal, 24 Devon Road; Rabbi Charles Bender, 954 Wilder Avenue; and Mrs. Samuel Bronfman, O.B.E., and Mr. Bronfman.

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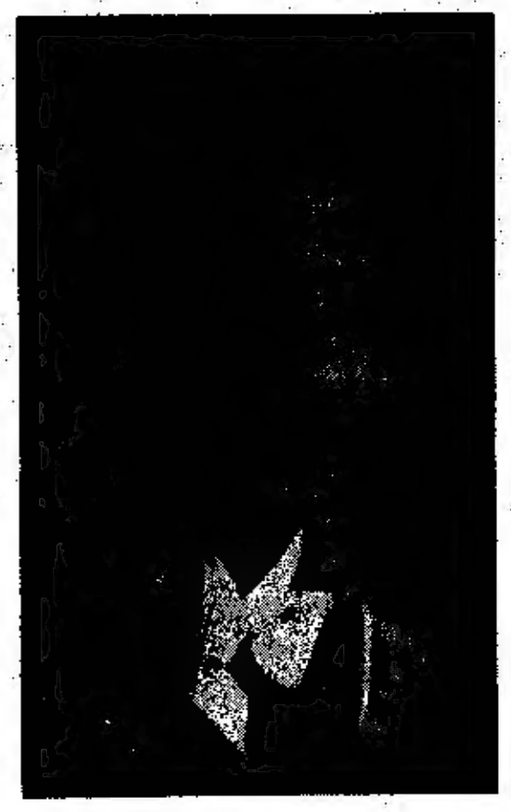
Dr. Henry Singer, left, son of Mr. and Mrs. Maurice Singer, 1707 Bathurst Street, Toronto, graduated with honours from the University of Toronto, Faculty of Medicine. He is a member of Phi Delta Epsilon Medical Fraternity; Alpha Omega Alpha Honour Medical Society; won the Cody Silver Medal in the graduating year. He is interning at the Toronto General Hospital. He is the brother of Monte Singer.



Frederick G. Gans, far left, son of Mr. and Mrs. Samuel L. Gans, 301 Richview Avenue, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree in Political Science and Economics. He was on the intermediate water polo team; played water polo for University College; sang in the Hart House Glee Club; was a member of the Liberal Campus Club; in the Model Parliament; captain of the University of Toronto Debating Team; belonged to the University of Toronto Debating Union; was the University College Literary Social Director; in University College Follies; was a member of Pi Lambda Phi Fraternity. He is studying Law at the University of Toronto Law School. He is the brother of Miss Frances Gans; and of Arthur, aged fourteen years; grandson of Mrs. Nettie Albert, 22 Ardmore Road.

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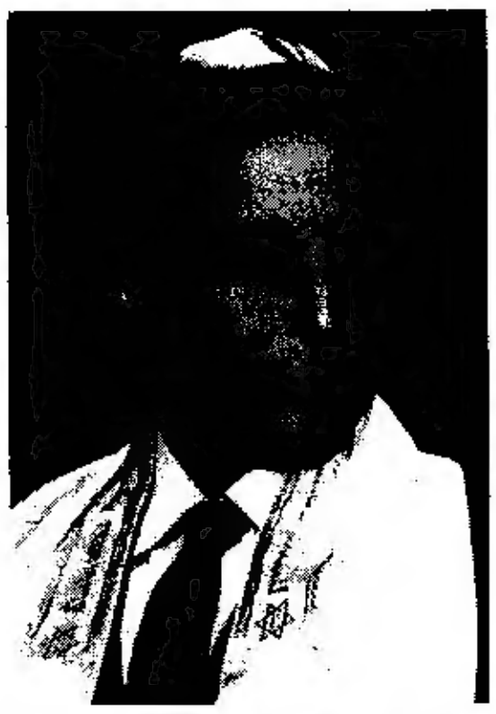
Alex, aged thirteen years, below, is the son of Mr. and Mrs. Juda M. Rosenblum, 2640 Van Horne Avenue, Montreal; brother of Joseph, aged nine years; and Saul, seven. Alex is a graduate of the Jewish Peretz School.



— David's Photo Studio

Arthur Gerald, aged thirteen years, above, is the son of Mr. and Mrs. Samuel Wiseman, 5910 Clanranald Avenue, Montreal; brother of Philip Wiseman; and Freema Gita, aged ten years; grandson of Mr. and Mrs. Joseph Wiseman, 4300 Clark Street; and of the late Mr. and Mrs. Samuel Davis, of Montreal.

— Drummond Photos

Sydney Hyman, aged thirteen years, below, is the son of Dr. and Mrs. Julius Pfeiffer, 764 Davaar Avenue, Montreal; brother of Isaac Pfeiffer, of New York; and Fred Pfeiffer, 6525 Wilderton Avenue.

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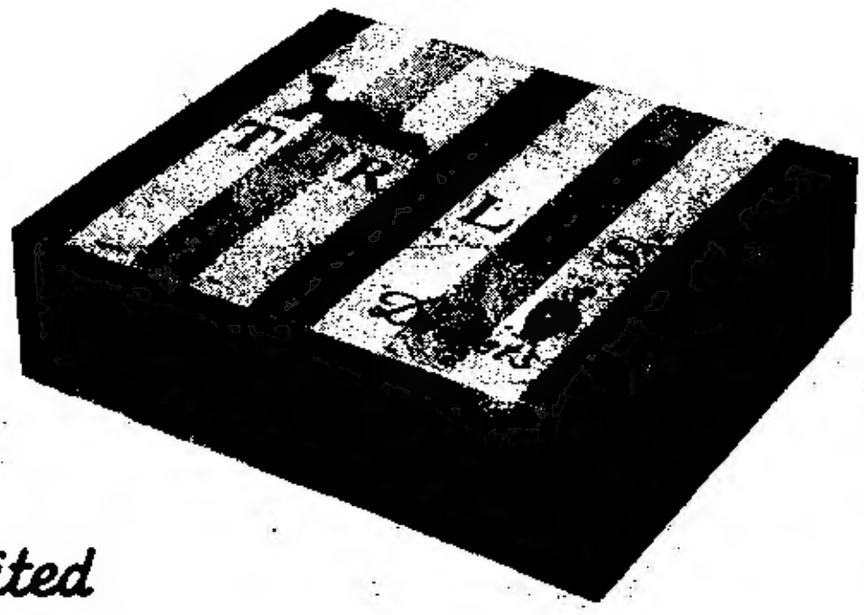

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Confirmation class of Temple Emanu-El in Montreal: Susan, daughter of Mr. and Mrs. Gerald Chernoff, 467 Portland Avenue; Felice, daughter of Dr. Hyman Schwartz, 335 Clarke Avenue; Leslie, daughter of Mr. and Mrs. Alfred B. Grossman, 1610 St. Clare Road; Esther, daughter of Mr. and Mrs. Sidney Sundell, 3300 Ridgewood Avenue; Judith, daughter of Mr. and Mrs. Meyer Schwartz, 1020 Lapointe Street; Dr. Harry J. Stern, Rabbi; Judith, daughter of Mr. and Mrs. Hyman Zimmerman, 472 Grosvenor Avenue; Coralie, daughter of Mr. and Mrs. Irving Hecht, 955 Kennedy Avenue; Connie, daughter of Dr. and Mrs. Leo Spector, 2216 Fulton Road; Susan, daughter of Mr. and Mrs. Alvin Bronstein, 1302 Kenilworth Avenue; Dianne, daughter of Mr. and Mrs. Jack Pickard, 4894 Mira Road. Second row, left to right: Gabriel, son of Mr. and Mrs. Stephen Ory, 6210 Somerled Avenue; Stephen, son of Mr. and Mrs. Stanley Marsh, 4619 Kensington Avenue; Wendy, daughter of Dr. and Mrs. Allen Gold, 1680 St. Clare Road; Susan, daughter of Mr. and Mrs. Abe Ofshitzer, 5262 Westbury Avenue; Roberta, daughter of Mr. and Mrs. Abraham Izenberg, 531 Dawson Avenue; Wendy, daughter of Mr. and Mrs. John Freeman, 4922 Lacombe Avenue; Phyllis, daughter of Mr. and Mrs. Abraham Seidman, 5892 Trans Island Avenue; Mary, daughter of Mr. and Mrs. Francis Feltin, 3440 Cote des Neiges Road; Larry, son of Mrs. Sydney Morris, 2032 St. Urbain Street; Kenneth, son of Mr. and Mrs. Joseph Frankel, 4682 La Peltrie Street. Third row, left to right: Bernard, son of Mr. and Mrs. Israel Sheinart, 6215 Clanranald Avenue; David, son of Mr. and Mrs. Harry Engels, 717 Powell Avenue; Barry, son of Mr. and Mrs. Benjamin Fisher, 1952 St. Germain; Jonathan, son of Mr. and Mrs. Charles Bordo, 591 Algonquin Avenue; Garrick, son of Mr. and Mrs. Bernard Fisher, 1410 Kenilworth Avenue; Gerald, Jr., son of Mr. and Mrs. Gerald Bruck, 24 Ramezay Road; Nelson, son of Mr. and Mrs. Bernard Myers, 4970 Isabella Avenue; Lawrence, son of Mr. and Mrs. Charles Raphael, 6522 Mountain Sights Avenue; Jared, son of Mr. and Mrs. Murray Fein, 242 Beaconsfield Boulevard, Beaconsfield, Quebec; Kenneth, son of Mr. and Mrs. Albert Piafsky, 317 Alexis Nihon Boulevard.

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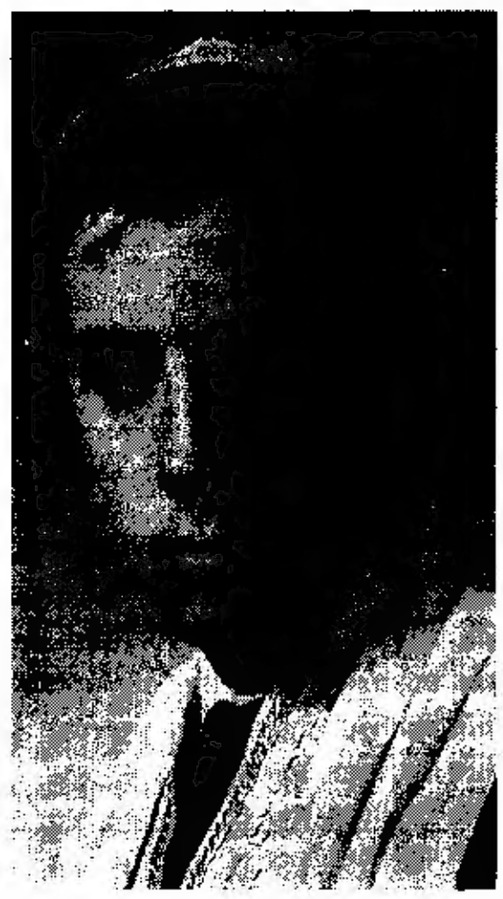
At the Sisterhood Mother and Daughter Sabbath Service and Luncheon, of Temple Emanu-El, in Montreal, taking part in the service were three women from one family, daughter, mother and grandmother. They are, left to right, Miss Gloria Rauch, Mrs. George Rauch, 5148 Rosedale Avenue; and her mother, Mrs. George Hollinger, 5150 Hampton Avenue. Mrs. George Rauch is the daughter-in-law of Mrs Michael Rauch, of Union City, N.J.

-- Jack Markow

Eric Gossin, aged thirteen years, below, is the son of Mr. and Mrs. Sydney Gossin, 22 Stormont Avenue, Toronto; brother of Mark, aged nine years; and Debra, six; and grandson of Mr. and Mrs. Abraham Faith, 842 Castlefield Avenue.



★ ★ ★

Mrs. Frank P. Goldstein, 8623 Cadillac Avenue, Los Angeles, Calif., (formerly of Toronto, Ont.), above, the former Miss Toba Riva Goldberg, daughter of Mr. and Mrs. J. Goldberg, 590 West 174th Street, N. Y., graduated from the University of Western Ontario, in London, Ont., with a Bachelor of Arts degree, and won the Board of Governors Award in French. She is the sister of Miss Marlene Goldberg, aged seventeen years; and Diane, twelve; granddaughter of the late Mr. and Mrs. Michael Schwab. Her husband is the son of Mr. and Mrs. Max Goldstein, of Los Angeles, who graduated from University of Western Ontario, in London, in the Faculty of Medicine. He was president of Beta Sigma Rho Fraternity in the graduating year. He is interning at the University of California Los Angeles Hospital, doing neuro-surgery. He is the brother of Robert, aged nineteen years; and Joy, thirteen; grandson of Mr. and Mrs. Isadore Nodelman, 8751 Cadillac Avenue, Los Angeles, Calif. All were formerly of Toronto.

Mrs. Jerome Simon, 755 Avenue Road, Toronto, above, the former Miss Barbara Ross, daughter of Mr. and Mrs. Nathan H. Ross, 177 Waterloo Avenue, graduated from the University of Toronto with a Bachelor of Arts degree. She is the sister of Gail, aged sixteen years; the granddaughter of Mr. and Mrs. Joseph Rosenberg, 97 Douglas Drive; and of Mrs. Rebecca Mandell, 177 Waterloo Avenue. Mr. Simon, the son of Dr. and Mrs. Murray L. Simon, 20 Ormsby Crescent, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. He was a member of Sigma Alpha Mu Fraternity. He plans to do post-graduate work in Philosophy at the University of Toronto. He is the brother of Charles, aged fourteen years; grandson of Mr. and Mrs. Leon S. Yolles, 10 Benvenuto Place.

— Drummond Photos

Brian Howard, aged eight months, left, is the son of Mr. and Mrs. Alan Silverman, 2695 Goyer Avenue; grandson of Mr. and Mrs. Abe Babins, 6210 Deacon Road; and of Mr. and Mrs. Harry Arlin, 444 Bloomfield Avenue; great-grandson of Harry Schafer; and of C. Arlin, all of Montreal.

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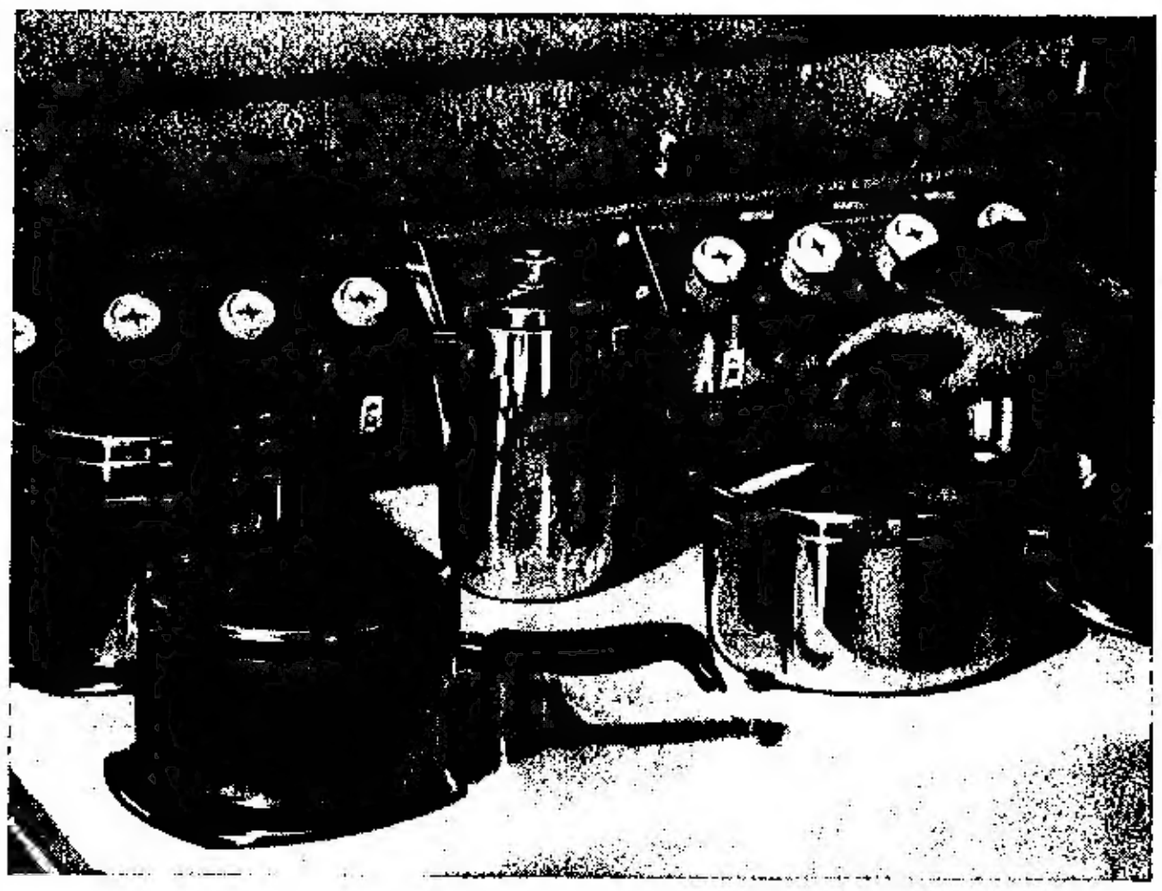
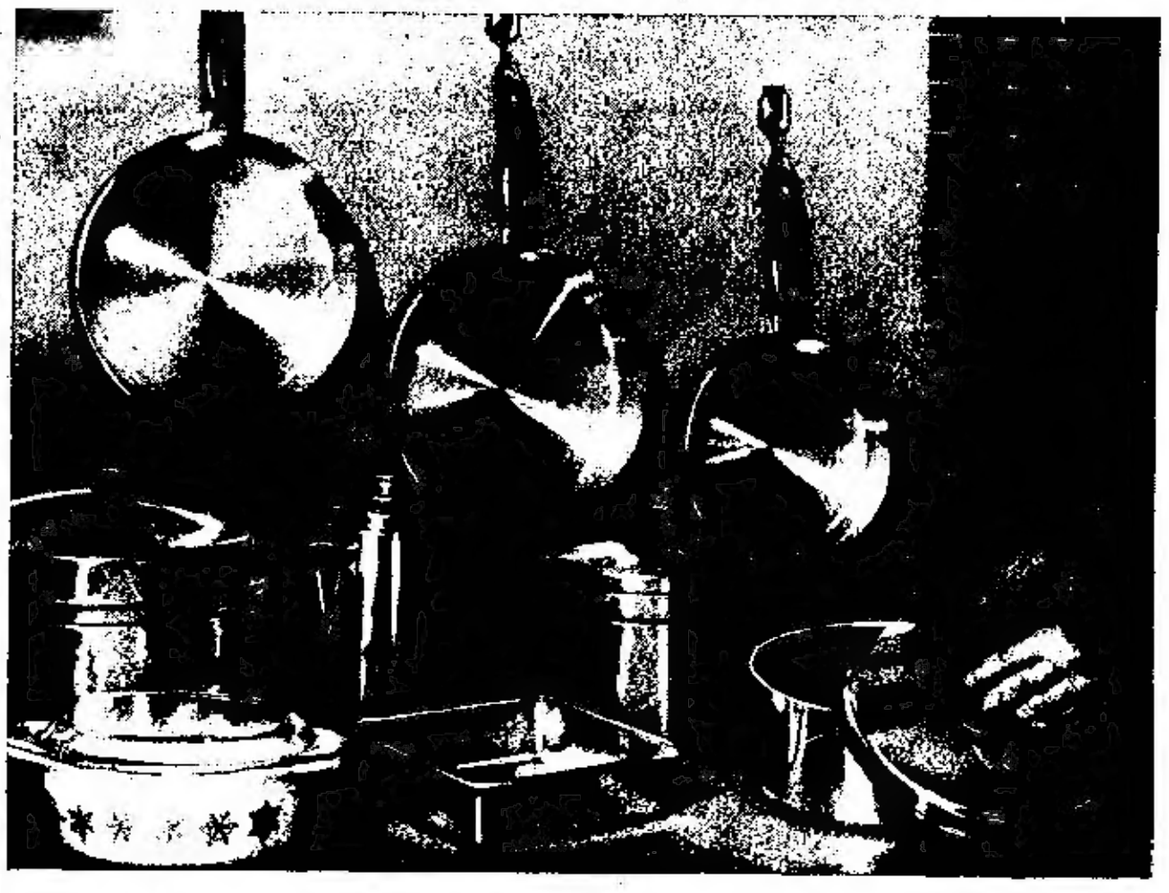


LOOK BETTER



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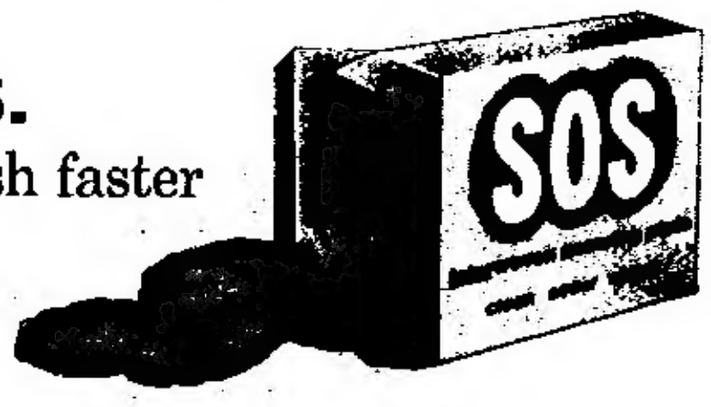

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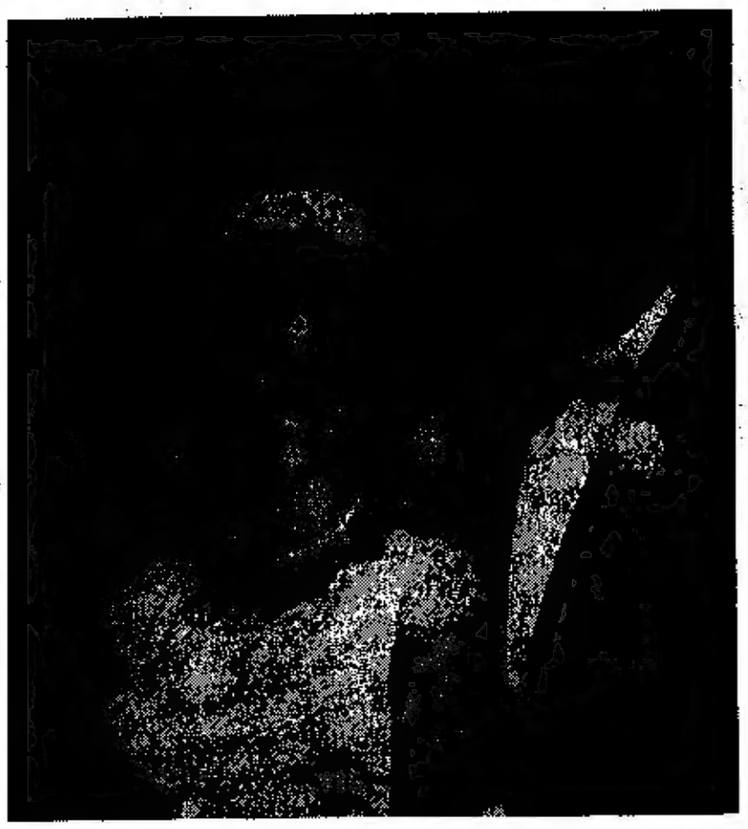

Mrs. Eric Bowman, 1001 Lawrence Avenue East, Toronto, left, is the former Miss Pauline-Robina Teich, daughter of Mr. and Mrs. Joel Teich, 85 Ranee Avenue. Mr. Bowman is the son of Mr. and Mrs. Irving Bowman, 12 Graymar Avenue.
— Dale Studio

Mrs. Zalman Pinsk, of Winnipeg, Man., right, is the former Miss Denise Loeb, of Toronto, Ont., daughter of the late Mr. and Mrs. S. Loeb, of Winnipeg, Man. Mr. Pinsk is the son of Mrs. Ida Pinsk, of Regina, Sask., and the late S. Pinsk. Mrs. Zalman Pinsk is the sister of Mrs. Joseph Krongold (Ethel), 2162 Place St. Louis; and Mrs. Alfred Garber (Ruth), 6248 Macdonald Avenue; both of Montreal; and of Mrs. Harry Miller (Norma), of Rouyn, Quebec.

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Mrs. Jerry Silverberg, left, is the former Miss Iona Feldt, daughter of Mr. and Mrs. Samuel Feldt, 119 Chaplin Crescent, Toronto. Mr. Silverberg is the son of Mr. and Mrs. Harry Silverberg, 59 Old Park Road.
— Graphic Artists

Mrs. Gerald Ernest Shalinsky, 4905 Cote St. Luc Road, Montreal, left, is the former Miss Helen Sima Barnett, daughter of Mr. and Mrs. Sydney Barnett, 4876 Wilson Avenue. Mr. Shalinsky is the son of Mr. and Mrs. Henry Shalinsky, 4935 Circle Road. Mrs. Shalinsky is a graduate of Macdonald College School for Teachers; and was secretary of Sigma Delta Tau Sorority, Iota Chapter of McGill. Mr. Shalinsky is a graduate in the Faculty of Arts at Bishop's University, in Lennoxville, Que., and received a Master of Arts degree from Columbia University, in New York. He is president of the Montreal Protestant Special Education Teachers' Association; a member of Phi Delta Kappa Fraternity, Beta Chapter; chairman of the special Education Section of the Provincial Association of Protestant Teachers of Quebec annual convention.

Drummond Photos

Mrs. Norman Zimring, of Sydney, Australia, left, is the former Miss Gwen Segal, daughter of the late Mr. and Mrs. C. Segal, of Sydney, Australia. Mr. Zimring is the son of Mr. and Mrs. Samuel Zimring, 4525 Harvard Avenue, Montreal.

Dr. Albert Cheskes, below, son of Mr. and Mrs. Rubin Cheskes, 459 Douglas Avenue, Toronto, graduated from the University of Toronto, Faculty of Medicine. He won the Gold Key in Medicine in the third medical year. He is a member of Phi Delta Epsilon Medical Fraternity; of Alpha Omega Alpha Honour Medical Society; played intra-mural basketball and volleyball. He is the brother of Mrs. Murray Wagman (Marilyn), 320 Tweedsmuir Avenue. He is interning at the New Mount Sinai Hospital, in Toronto.

Stanley Kates, below, son of Mr. and Mrs. Harry Kates, 64 Bannockburn Avenue, Toronto, graduated from the University of Toronto, with a Bachelor of Commerce degree. He was a member of Hillel Foundation; was chancellor of Beta Sigma Rho Fraternity; secretary of the Association Internationale des Etudiants en Sciences Economiques et Commerciales. He is the brother of Sidney, aged seventeen years; grandson of Mrs. Annie Winnick, 141 Lyon Avenue, and the late Samuel Winnick.

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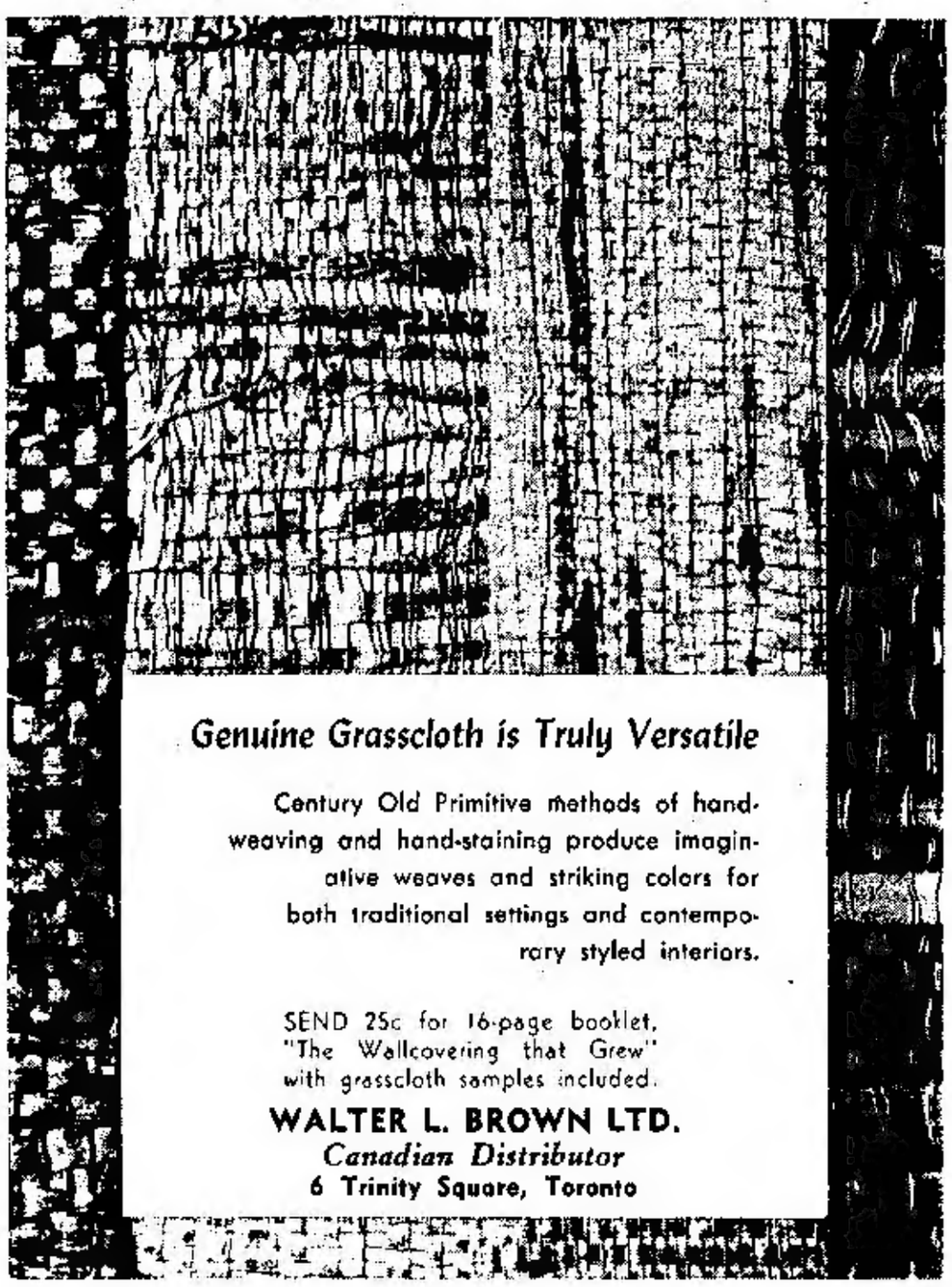
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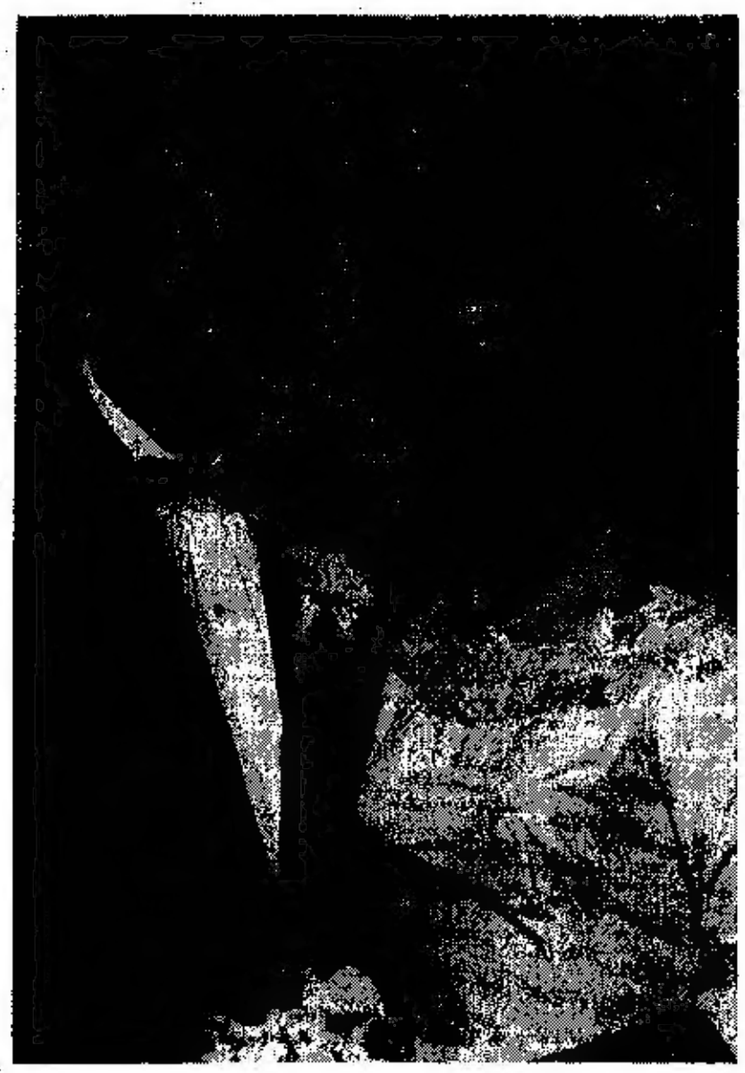

Mrs. Leonard Malinoff, 1422 Vendome Avenue, Chomedy, left, is the former Miss Blume Gontovnick, daughter of Mr. and Mrs. Boris Gontovnick, 835 McEachran Avenue. Mr. Malinoff is the son of Mrs. Adele Malinoff, 6895 Bailey Road, and of L. L. Malin, of Chicago, Ill.
— Perl's and Friedman

Miss Sandra Zimmerman, below, daughter of Mr. and Mrs. Albert John Zimmerman, 309 Warren Road, Toronto, graduated from the University of Toronto with a Bachelor of Music degree. She was Hillel Foundation Music Director; sang in the Conservatory Choir; attends Ontario College of Education. She is the sister of James David.

Miss Phyllis Rosove, below, daughter of Mr. and Mrs. Charles Rosove, 67 Heddington Avenue, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. She was a member of Hillel Foundation; and the French Club.

Miss Fern Gordon, below, daughter of Mr. and Mrs. Frank Gordon, 666 Briar Hill Avenue, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. She was Hillel House treasurer, in her third year. She is the sister of Allan, aged seventeen years; Manny, twelve; Peppy, eight.

Miss Joyce Peikoff, of Los Angeles, Cal., below, the daughter of Mr. and Mrs. David Peikoff, 529 Spadina Road, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. She belonged to Hillel Foundation; is doing Social Work. She is the sister of Mrs. Aaron Shannon (Myrna), of Winnipeg; granddaughter of Mr. and Mrs. Morris H. Nathanson, 529 Spadina Road.

Mrs. Paul William Franklin, 10 Wilmington Avenue, Toronto, left, is the former Miss Rochelle Kaell, daughter of Mr. and Mrs. Sidney Kaell, 34 Robbie Avenue; and the granddaughter of Harry Kaell, of Winnipeg, Man., and the late Mrs. Eta Kaell. Mr. Franklin is the son of Mr. and Mrs. Morris Finkelstein, 3877 Bathurst Street; and the grandson of Mr. and Mrs. Harry Hershorn, 370 Brunswick Avenue.
— Eaton's Portrait Studio

Mrs. Bernard Ferstenfeld, 511 Ninety-Fourth Avenue, Chomedy, right, is the former Miss Barbara Beverly Perzow, daughter of Mrs. Freda Perzow, 4831 Sherbrooke Street West, and of N. Perzow, of Montreal. Bernard Ferstenfeld is the son of Mr. and Mrs. Max Ferstenfeld, 3800 Bouchette Street.
— Gregory Nudel

Mrs. John David Pearlstein, 525 Chaplin Crescent, right, the former Miss Sheila Constant, daughter of Mr. and Mrs. Jack Constant, 2525 Bathurst Street, graduated from the University of Toronto with a Bachelor of Arts degree. She participated in University College Follies. Mr. Pearlstein is the son of Jack D. Pearlstein, Q.C., and Mrs. Pearlstein, 650 Briar Hill Avenue.

Mrs. Paul Vanek, 6 Grandstand Place, Toronto, left, the former Miss Linda Shain, daughter of Mrs. Rose Shain, 2500 Bathurst Street, and the late Jack Shain, graduated from the University of Toronto, with a Bachelor of Arts degree, in Honour Psychology. She is the sister of Mrs. Brian Grosman (Merle), 120 Rosedale Valley.

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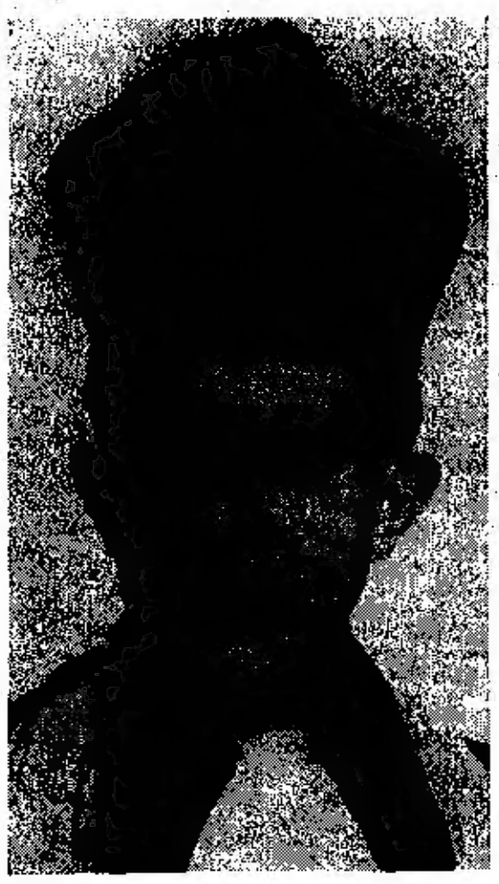
Rabbi Morris S. Gorelik, 3879 Bathurst Street, Toronto, above, is the Rabbi of Clanton Park Synagogue. He is the father of David Akiva, aged five years; and of Shifra Ruth. He is the son of Rabbi and Mrs. L. Gorelik, of New Haven, Conn.

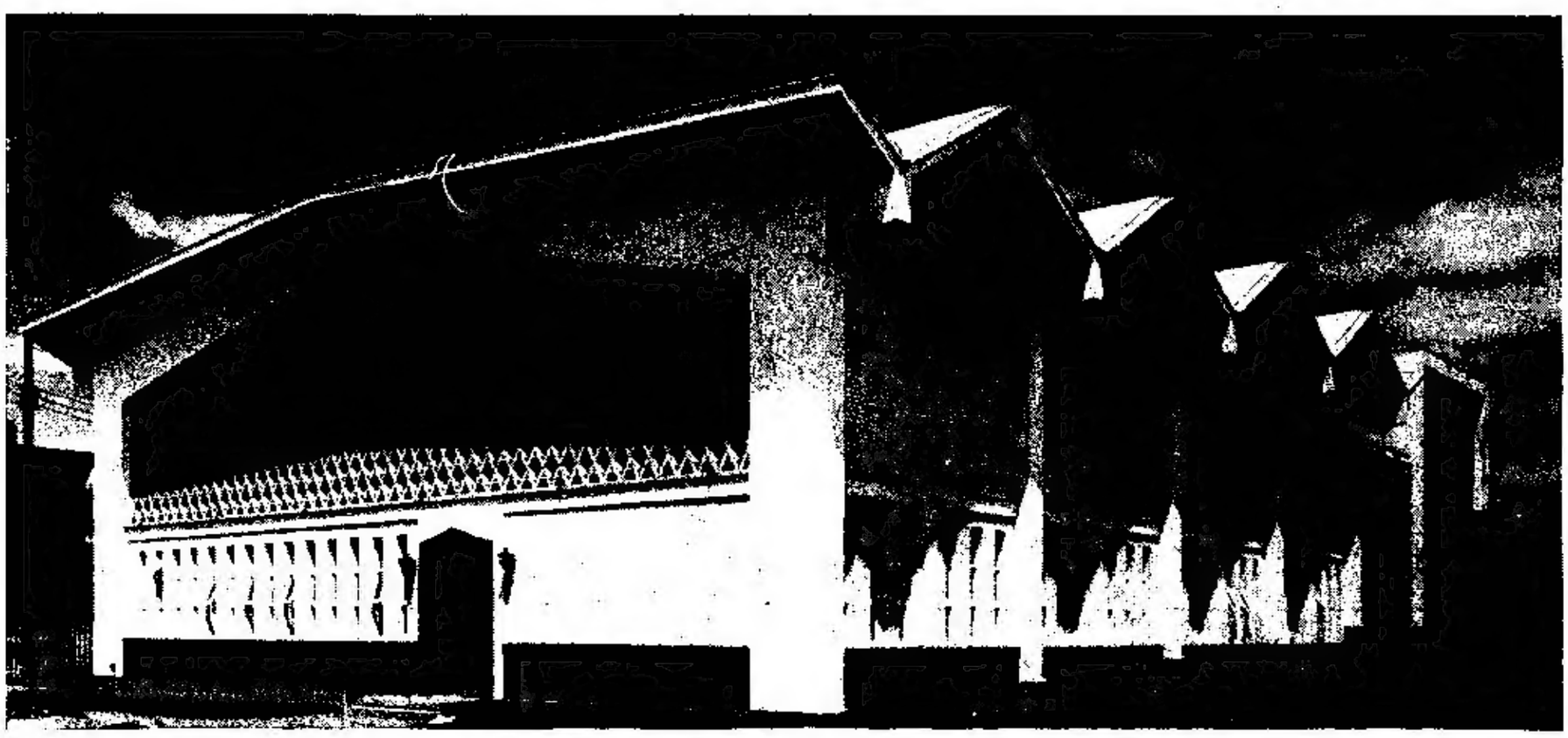
Sol. B. Edell, 111 Bidwell Avenue, Toronto, below, is the president of Clanton Park Synagogue. Mrs. Edell is the former Miss Doreen Weinstock, daughter of Mr. and Mrs. M. Weinstock, 98 Concord Avenue. They have four children: Ethel, aged eight years; Simcha, six; Malka, three; and Joseph, two. Mr. Edell is the son of Paul Edell, 478 Palmerston Boulevard, and the late Mrs. Molly Edell; grandson of the late Rabbi Joseph Weinrib, the first Orthodox Rabbi in Toronto. He was born in Toronto, in 1919; attended Lansdowne Public School; graduated from Harbord Collegiate; and from Ontario College of Pharmacy in 1943.



Cantor Samuel Vigoda, of New York, above, led the procession for the ceremonies, at the dedication of Clanton Park Synagogue.

Gerald Herve, aged thirteen years, is the son of Mr. and Mrs. Henry Spevack, 4915 Montclair Avenue, Montreal; brother of Miss Terry Spevack; and Elaine, aged five years; grandson of Mr. and Mrs. Louis Verner, 4825 St. Catherine Road; and of Mr. and Mrs. A. Spevack, 6275 Northcrest Place.

— Jack Frank



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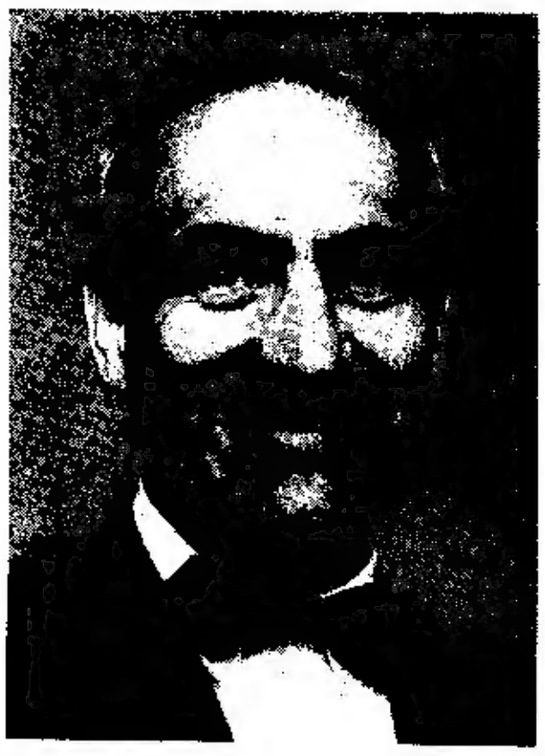
Mr. Justice Alan Bernard Gold, 5575 Glencrest Avenue, Montreal, left, has been named a District Judge, and will serve as second vice-president of the Labor Relations Board. Justice Gold attended Queen's University, in Kingston, Ontario; and the University of Montreal. He was a member of the Council of the Bar of Montreal, 1952-1953; and appointed a Queen's Counsel, in 1960; appointed Examiner of the Bar of the Province of Quebec, in June, 1952; reappointed in 1955, 1958 and 1961. He was president of the Junior Bar Association of Montreal; member of the Committee of the Bar of the Province of Quebec for the Revision of the By-Laws of the Bar; was director and secretary of the Legal Aid Bureau of the Bar of Montreal; was president of Notre Dame de Grace Liberal Association; and of Sir Arthur Currie Home and School Association; served with the Royal Canadian Artillery; is a member of the R. C. A. Mess (Montreal); and Le Cercle Universitaire. Born in Montreal, on July 21, 1917, he is the son of the late Mr. and Mrs. Samuel Gold (Lea Stein), of Montreal. He is married to the former Miss Lynn Lubin, the daughter of Mr. and Mrs. M. Lubin of St. Petersburg, Florida. They have two sons, Marc, aged eleven years, and Daniel, eight; and a daughter, Nora, nine.



Dr. Mark Zimmerman, 1713 Bathurst Street, Toronto, right, represented the one hundred and ninety-four donors who have volunteered to give at least forty pints of blood, at a ceremony to honour Milton Seidenman, of Baltimore, Maryland, who founded the United States Gallon Club, was presented with a token pin by the Canadian Red Cross Society, and addressed an Israel Bond drive meeting in Toronto. He is international leader of Bnai Brith. The Gallon Club requires an American Red Cross blood donor to give at least ten donations equivalent to one United States gallon. Dr. Zimmerman has given one hundred and five pints of his blood, donating every three months since 1940, except during the war years, when he was allowed to give more frequently. Dr. Zimmerman has also made private blood donations. Aged fifty-seven years, he has not been sick for fifty years, and has never had a cold. Under a reciprocal agreement between Canadian and United States Red Cross organizations, United States residents in Canadian hospitals receive blood free of charge. Dr. Zimmerman is married to the former Miss Mickey Sobel; and is the father of Gil Zimmerman and Miss Sharon Zimmerman.

— Toronto Star Syndicate

Theodore Orlans, below, son of Mr. and Mrs. Max Orlans, 111 Everden Road, Toronto, graduated from the University of Toronto, with a Bachelor of Commerce degree. He was a member of Sigma Alpha Mu Fraternity; the Commerce Club; Hart House Camera Club. He is studying Chartered Accountancy. He is the brother of Louis Orlans, 35 Rondale Boulevard.

Michael Richard Gold, below, son of Mr. and Mrs. Reuben S. Gold, 4752 Circle Road, Montreal, graduated from McGill University with a Bachelor of Commerce degree. He was a member of the Society for the Advancement of Management; and of the Debating Union; worked on the McGill Daily; Blood Drive; Combined Charities; was treasurer of the Debating Conference; played intramural sports.

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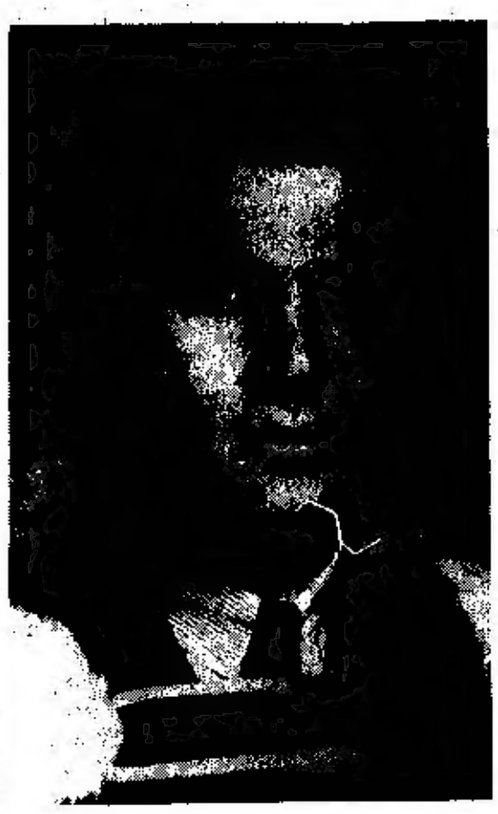

Ralph Harold Ordower, above, son of Mr. and Mrs. Wolfe Ordower, 2350 Bedford Road, Montreal, graduated from McGill University, Faculty of Law, with second class honours. He obtained a Bachelor of Arts degree from McGill in 1957.

Stephen Ross Allen, above, son of Raymond Allen, 4865 Queen Mary Road, Montreal, and of Mrs. Ruth Allen, of Miami Beach, Florida, graduated from McGill University with a degree in Civil Engineering.

Dr. David Schiff, above, son of Mr. and Mrs. William Schiff, 8557 Mayrand Street, Montreal, graduated from McGill University, Faculty of Medicine. He obtained a Bachelor of Science degree there in 1957. He played intra-mural basketball; was vice-president of the Pre-Medical Society; is interning at the Royal Victoria Hospital.

Alexander Rabinovitch, below, son of Dr. and Mrs. Reuben Rabinovitch, 5797 Daom Avenue, Montreal, graduated from McGill University as a Bachelor of Science, with second class honours in physiology. He was a member of the Pre-Medical Society; has entered the Faculty of Medicine at McGill.

Martin Lubin, below, son of Mr. and Mrs. A. Lubin, 855 Rockland Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree, with second class honours in philosophy and political science.

Harvey Mitchell, below, son of Mr. and Mrs. Nathan Mitchell, 2575 Barclay Avenue, Montreal, graduated from McGill University, with a degree in Chemical Engineering.

Dr. Jack Mendelson, 3440 Decelles Place, Montreal, above, son of Mrs. Irving Roiter, 4130 Kent Avenue, and the late Simon Mendelson, graduated from McGill University, Faculty of Medicine, having received previously, a Bachelor of Science degree, with great distinction. He was a University Scholar; a Mosby Book Prize winner; and a member of Alpha Omega Alpha, honour medical society. He held third place high aggregate standing in the final year, and won the Lieutenant-Governor's Gold Medal in public health and social medicine; and the Mona Bronfman Sheckman prize for the highest standing in psychiatry in the final year. He interned at the Jewish General Hospital last year. This year, he is a junior assistant resident at the Royal Victoria Hospital. Mrs. Mendelson, above, right, is the former Miss Lola Vool, daughter of Mr. and Mrs. M. Vool, 7360 Ostell Crescent. She is a graduate of Macdonald College, School for Teachers.

Dr. Marvin Kushner, right, son of Mr. and Mrs. Irving Kushner, 314 Warren Road, Toronto, graduated from the University of Toronto, Faculty of Dentistry. He is a member of Alpha Omega Fraternity. He is a brother of Arthur; and of Mrs. Mervin Goldstein (Barbara), 9 Rostrevor Road.

Mrs. Arnold Henry Isaacson, 3465 Decelles Place, Montreal, left, is the former Miss Sue Carol Guttman, daughter of Mr. and Mrs. Samuel Guttman. Mr. Isaacson is the son of David Isaacson, 5842 Hudson Road, and the late Mrs. Fannie Isaacson.

— Gregory Nudel

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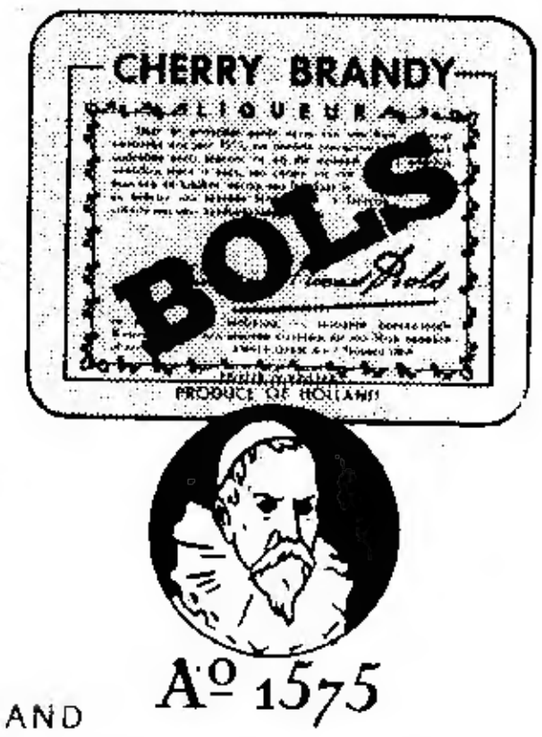

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Mrs. Jerome Palter, 655 Briar Hill Avenue, Toronto, above, is the former Miss Toby Langer, daughter of Mr. and Mrs. Samuel Langer, of Kirkland Lake, Ont. Mr. Palter is the son of Mr. and Mrs. Benjamin Palter, of Hamilton, Ont.

— Eaton's

Mrs. Edward Mercel, 3171 Bathurst Street, Toronto, above, is the former Miss Carol Perlove, daughter of Mrs. Emily Perlove, 53 Clexton Boulevard; and of Benjamin Perlove, of Toronto. Mr. Mercel is the son of Mr. and Mrs. Irving Mercel, 449 Wilson Avenue.

— Gilbert Studio

Abbey Henry, aged three years, right, is the son of Mr. and Mrs. Edward Andes, 4500 Linton Avenue, Montreal; brother of Manny and Moe Andes; and Miss Evelyn Andes; grandson of the late Mr. and Mrs. Israel Andes; and of the late Mr. and Mrs. Harry Regenstreif; great-grandson of Mrs. Rebecca Regenstreif; all of Montreal.

— Van Dyck

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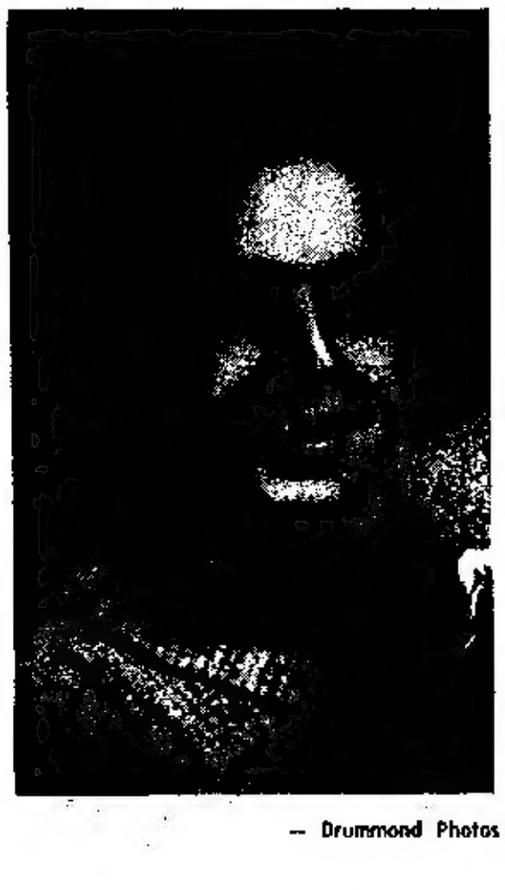
Steven Lerne, aged six years, above, son of Mr. and Mrs. Philip Chaimberg, 5713 MacMurray Avenue, Montreal; brother of Mark, aged one year; grandson of Mr. and Mrs. Morris Chaimberg, 760 B de l'Epee Avenue, and of Mr. and Mrs. Nathan Mayne, 4625 Van Horne Avenue; great-grandson of Mr. and Mrs. Yerma Mayne, 5487 St. Urbain Street.

— Tante Liane Studios

Mrs. Peter Goldner, 3020 Van Horne Avenue, Montreal, below, is the new president of Dr. John H. Palmer Chapter of the Quebec Heart Foundation.



— Drummond Photos

Mrs. Stanley Asher, 444 Ninety-third Avenue, Chomedey, Montreal, left, is the former Miss Sharon Segall, daughter of Mr. and Mrs. Jacob H. Segall, 4615 Bourret Avenue. Mr. Asher is the son of Mr. and Mrs. Harry D. Asher, 5855 Park Avenue.
— Syd Torkin

Mrs. Saul Barad, 4975 Bourret Street, Montreal, right, is the former Miss Sara Wajcman, daughter of Mr. and Mrs. Samuel Wajcman, 4730 St. Kevin Avenue. Mr. Barad is the son of Mr. and Mrs. Herman Barad, 4765 St. Kevin Avenue.
— Perl's and Friedman

Miss Joyce Leibach, left, daughter of Mr. and Mrs. William Leibach, 121 Glenayr Road, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. She was secretary of Bnai Brith Hillel Foundation, and worked for the Hillelite. She is the sister of Mrs. David Cooper (Marlene), 170 Searle Avenue.

Miss Ora Boaim, right, daughter of Mr. and Mrs. Moisha E. Boaim, 3350 St. Catherine Road, Montreal, graduated from McGill University with a Bachelor of Science degree. She was a member of the Chemical Institute of Canada; Physics Society; Mathematics Society; Pre-Medical Society; Film Society; Hillel Foundation; worked on the Blood Drive; was top McGill Annual salesgirl of 1961.

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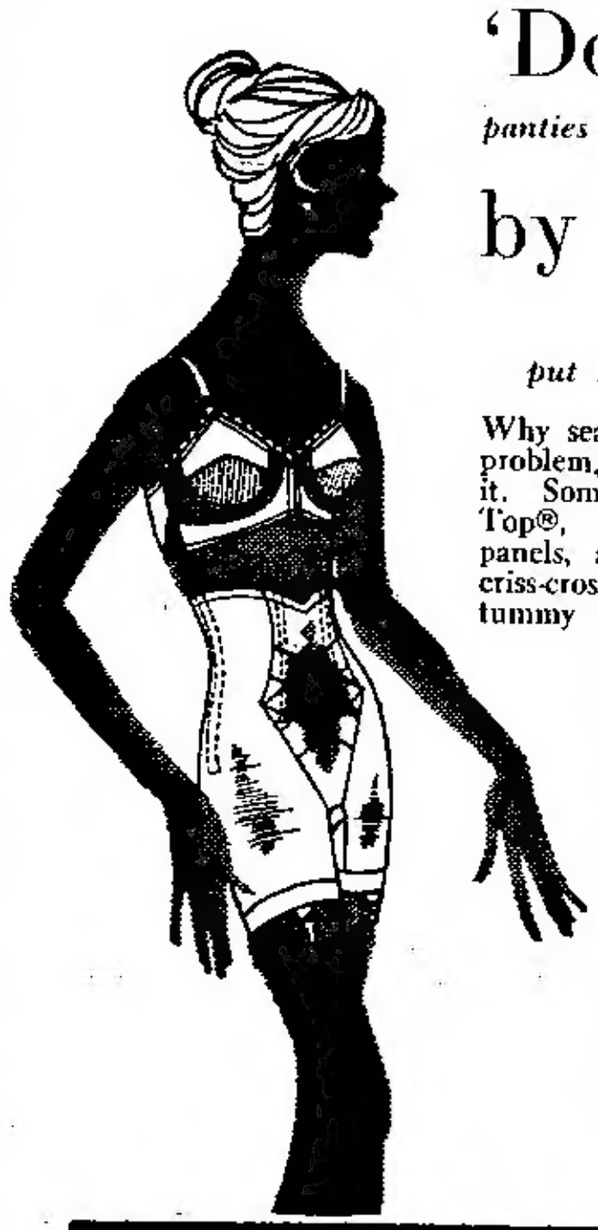

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Gerald Cooper, far right, son of Mr. and Mrs. Max Cooper, 201 Lonsmount Drive, Toronto, graduated from the University of Toronto, Faculty of Applied Science and Engineering. He was a member of the Historical Club. He is doing post-graduate work at the University of Toronto in Molecular Physics. He is the brother of Mrs. Karl Winer (Frances), 84 Playfair Avenue; and Harvey, aged seventeen years; grandson of Mrs. Sarah Cooperberg, 21 Denton Street, and the late Jacob Cooperberg.

Bernard Pagurek, right, son of Mr. and Mrs. John Pagurek, 1031 Weston Road, Toronto, graduated from the University of Toronto, Faculty of Applied Science and Engineering, with honours. He was vice-president of his graduating class; member of the Graduation Ball Committee; and of Beta Sigma Rho Fraternity. He is the grandson of Mr. and Mrs. Harry Pagurek, 21 Rondale Boulevard.

Seymour Ronald Friedman, below, son of Mrs. Sophie Friedman, 4640 Lacombe Avenue, Montreal, graduated from McGill University with a degree in Electrical Engineering. He was a University Scholar. He was a member of the Electrical Club; Amateur Radio Club; Students' Physics Society; Hillel Foundation; Society For The Advancement Of Management. He participated twice in McGill Open House. He is a member of the Corporation of Professional Engineers; and of the Engineering Institute of Canada. He is the brother of Miss Sharon Friedman.

Henry Philip Korman, 790 A. Champagneur Avenue, Montreal, above, son of Mr. and Mrs. Sam Korman, 4630 Hutchison Street, graduated from McGill University with a degree in Mechanical Engineering. He participated in intramural sports; and was a member of the Mechanical Club. His wife is the former Miss Regina Rubinovitch, daughter of Mr. and Mrs. Israel Rubinovitch, 790 A. Champagneur Avenue.

Samuel Blatt, below, son of Mr. and Mrs. Y. Blatt, 4965 St. Catherine Road, Montreal, graduated from McGill University with a degree in Electrical Engineering.

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Dr. Philip Gold, 4872 Bourret Avenue, Montreal, above, son of Mr. and Mrs. Jack Gold, 2110 Bedford Road, graduated from McGill University, Faculty of Medicine; and previously had obtained a Bachelor of Science degree there. He was a University Scholar; won the Wood Gold Medal for the best clinical examinations in the subjects of the final year; first place high aggregate standing in the final year (equal with David Lawrence Rimoin); won the J. Francis Williams Scholarship in Medicine; the Women's Pavilion Prize in Obstetrics and Gynaecology; the Prize of the College of Physicians and Surgeons of the Province of Quebec for the highest standing in pathology and medicine (equal with David Lawrence Rimoin). His wife is the former Miss Evelyn Katz, daughter of Mr. and Mrs. J. Katz, 5040 Bordan Avenue.

Miss Judi Zeisler, above, daughter of Mr. and Mrs. E. Zeisler, 554 Grosvenor Avenue, Montreal, is the first co-ed to be editor-in-chief of the McGill Daily, of McGill University, in its half-century of operation. A graduate of Westmount High School, now in fourth year Arts, and planning a Law career, she was formally appointed by the Students' Executive Council. Last year, Miss Zeisler, who is now in her fourth year with the Daily, was news editor, having been desk editor. She is an honour student in English. Others on the managing board of the Daily are: Robert Amaron, Post-graduate student in political science, and a member of several editorial boards; and Michael P. Feiner, third year Arts student, who is managing editor. The campus paper is the oldest college daily in the British Commonwealth. A special, forty-eight-page issue, put out by former Daily staffers, marked the fiftieth anniversary.

Dr. Morton Korn, 5012 La Peltrie Street, Montreal, above, son of Solomon Korn, of Providence, Rhode Island, and the late Mrs. Claire Korn, graduated from McGill University, Faculty of Medicine, with third place high aggregate standing in the final year. He won the Keenan Memorial Prize in Clinical Surgery. He was a University Scholar. In 1957 he obtained a Bachelor of Arts degree from Harvard University, where he was a Charles Smith Scholar, and graduated Cum Laude. At McGill he also won a Morris Blaz Scholarship in third year of medicine. At Harvard he was president of the United Nations Council. At McGill he was elected to Alpha Omega Alpha, honour medical society; was secretary of the Medical Undergraduate Society, and chairman of its banquet. He is interning at the Royal Victoria Hospital. His wife is the former Miss Brenda Zaitlin, daughter of Mr. and Mrs. Jack Zaitlin, 5024 Grosvenor Avenue. Mrs. Korn is a graduate of Macdonald College, School for Teachers. Dr. and Mrs. Korn have a daughter, Claire Ann, aged one year.

Dr. William Feldman, 650 Laurentian Boulevard, Montreal, above, son of Aaron Feldman, of Moncton, N. B., and of Mrs. Julia Feldman, 5180 Queen Mary Road, Montreal, graduated from McGill University, Faculty of Medicine, with fourth place high aggregate standing in the final year. He won the Montreal Children's Hospital Cushing Memorial Prize for the highest standing in Paediatrics (tied); Prize of the College of Physicians and Surgeons of the Province of Quebec, for the highest standing in Paediatrics. He had received the Bachelor of Arts degree from McGill in 1957; won the J. H. B. Allen Scholarship in 1960. He is now interning at the Jewish General Hospital. At McGill he played football; was president of the Radio Workshop; chairman of the Students Union Broadcasting Committee; chairman of the McGill Winter Carnival Radio and Television Show. His wife is the former Miss Eve Ancsel, daughter of Mrs. Sara Ancsel, 5566 Adelbert Street, and the late I. Ancsel. They have a son, Brian Michael, aged one year.

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Mrs. B. David Tessler, 5245 Kensington Avenue, Montreal, left, is president of Chevra Kadisha - Bnai Jacob Synagogue Sisterhood.
— Astra Studio

Morley Morris, aged thirteen years, right, is the son of Mr. and Mrs. Joseph Rubenstein, 115 Glenfern Avenue, Hamilton, Ont.; brother of Miss Shirley Rubenstein, and of Albert.
— Aron Studio

Mrs. Stanley Earle Starkman, 11 Shallmar Boulevard, Toronto, right, is the former Miss Louise Rappaport, daughter of Mr. and Mrs. Samuel Rappaport, 85 Lyndhurst Avenue. Dr. Starkman is the son of Mr. and Mrs. Max Starkman, 9 Glen Cedar Road.
— Adrian's Photo

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Maritimes Section

From left to right are: the Honorable Lauchlin Daniel Currie, Mrs. Samuel A. Babb, Mitchell Franklin, chairman of the Saint John Negev Dinner committee; and Samuel A. Babb, of Saint John, N. B., who was the guest of honour at the eighth annual testimonial Negev Dinner, at the Admiral Beatty Hotel, under the auspices of Ezra Lodge Number Seven, Zionist Men's Association, for the Jewish National Fund of Canada, and is receiving a plaque from Mr. Currie. As a tribute to its worthy citizens, the community has undertaken the reclamation of one hundred and twenty-five acres of land in the Negev area of the State of Israel. Contributions made at the annual dinner establish a portion of this land in the name of each honoured guest, which is inscribed on a plaque on the reclamation territory. Honoured guests in past years were: Mitchell S. Bernstein, A. Calp, the late Joseph M. Franklin; Joshua Lieberman; the late Meyer Budovitch, the late Harry Jacobson; Benjamin R. Guss, Q. C., and Mitchell Franklin. The guest speaker at the dinner was the Hon. Lauchlin Daniel Currie, Justice of the Supreme Court of Nova Scotia. Mr. Babb, the guest of honor, is Saint John chairman and a national executive member of the Jewish National Fund of Canada; charter member, and first vice-president of Saint John Lodge, Number 1963, Bnai Brith; member of the Saint John Art Club; industrial development committee of the City of Lancaster; director of the Maritime Motion Picture Exhibitors' Association. He was born in Saint John and lived in New York for twenty years. He is married to the former Miss Lillian V. Franklin, daughter of Mrs. Frances Franklin and the late Joseph M. Franklin. They have a son, Franklin Lewis, in whose name a Free Student Loan Fund was established at Technion, the Institute of Technology, in Haifa, Israel. Mr. Babb has been chairman of a number of previous Negev dinners. This year the dinner took place on his birthday. Mr. Babb is the son of the late Mr. and Mrs. Isaac (Sara) Babb.

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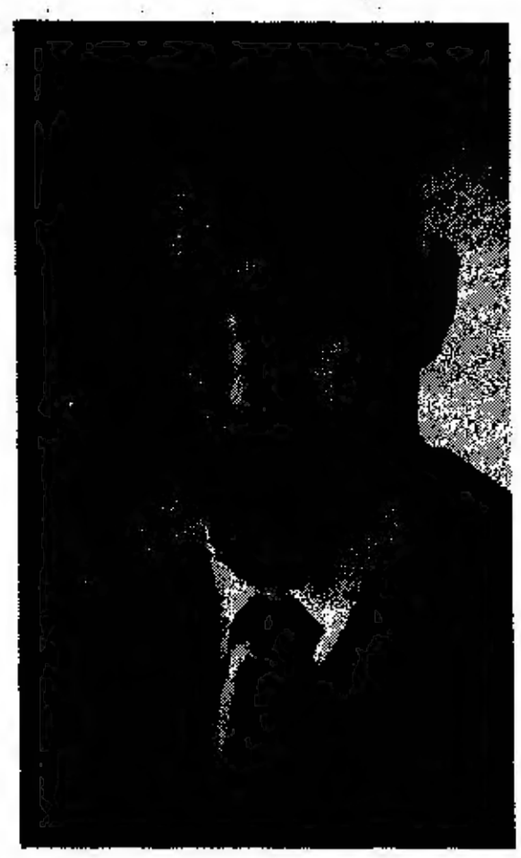
Maritimes Section

Mrs. Dorothea Chelfetz, 6247 DeVimy Avenue, Montreal, is honorary past president of Canadian Women's O.R.T.

Ralph Joel Sternberg, right, son of Mr. and Mrs. Arthur Sternberg, 119 Regent Road, Toronto, graduated from Osgoode Hall Law School with a Bachelor of Laws degree. He produced, directed, wrote, and took part in three Osgoode Hall Law School "Mock Trial" shows; was an organizer of the Glee Club, in which he sang for two years; served on its social committee; was awarded the Osgoode Hall Gold Key, for outstanding student contribution. He graduated from the University of Toronto in 1958, with a Bachelor of Arts degree. He sang for two years with the Hart House Glee Club, and played in the U. C. Follies. He received his commission as Second Lieutenant in 1957, through the University of Toronto Contingent of the Canadian Officers' Training Corps, as an officer in the Royal Canadian Service Corps. He is a Lieutenant in the Canadian Army Reserve.

Mrs. Leon Joel Zelikovitz, of Toronto, Ont., left, is the former Miss Zelda Josephine Borsky, daughter of Mr. and Mrs. Hyman Borsky, of Halifax, N. S., formerly of Montreal, Que. Mr. Zelikovitz is the son of Mr. and Mrs. Abe Zelikovitz, of Sydney, N. S. He is now attending Ryerson Institute of Technology in Toronto.
— Moreash's Photo Shop



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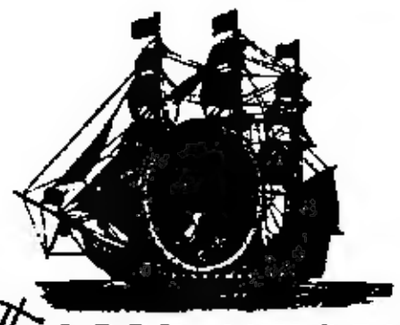

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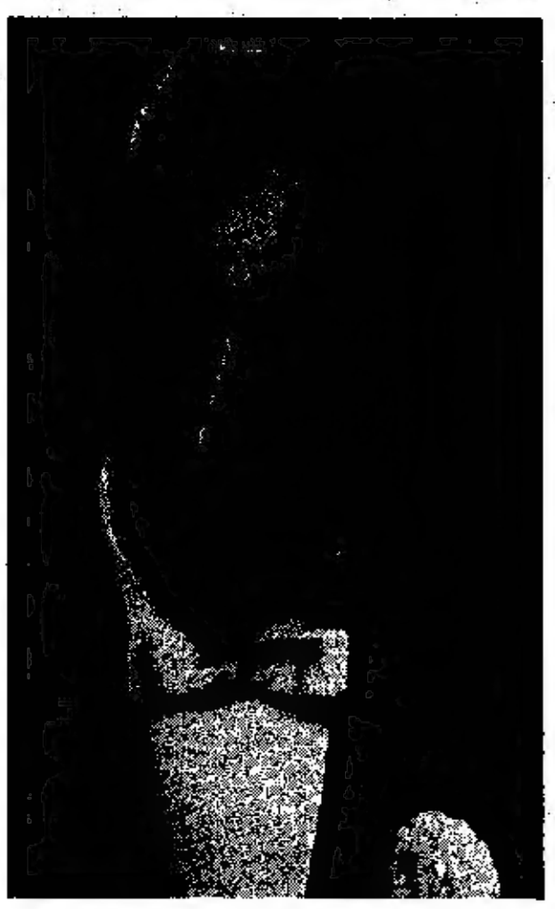

Mrs. Semon Gerald Jacobson, of Halifax, N. S., is the former Miss Shanna Ruth Adeland, daughter of Mr. and Mrs. Harold H. Adeland, 5560 Borden Avenue, Montreal. Mr. Jacobson is the son of Mr. and Mrs. David N. Jacobson, of Halifax.

— Posen Photo

Melvin, left, and Sheldon, aged thirteen years, are twin sons of Mr. and Mrs. Solomon Bornstein, 9 Blue Forest Drive, Toronto; brothers of Joyce, aged twelve years; and Glenna, ten; grandsons of Mr. and Mrs. Harry Bornstein, 15 Calais Avenue; and of Mr. and Mrs. Abraham Civil, 372 Brooke Avenue.

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Maritimes Section

Donald M. Garber, above, son of Mr. and Mrs. Leonard Garber, of Moncton, N. B., was one of the thirteen New Brunswick winners of the Beaverbrook Scholarship. He is a 1961 graduate of Moncton High School, having taken the three year course, which means he did grade eleven and grade twelve in one year. He is an honor high school graduate and placed in honors division in Provincial matriculation examination results. He is at the University of New Brunswick, taking a course in engineering. Each scholarship awarded by the selection committee is worth $600 annually for a period not to exceed five years. Donald participated in all class activities including touch football, basketball, volleyball; was on the winning High School Curling Team; and won the Baigs Trophy in the bonspiel. He was on the First Aid Cadets Team that took first honors. He is a Queen Scout and received the Queen Scout Award from Queen Elizabeth on July 29, 1959. He also completed an Arrowhead course in Scouting, in the Fredericton area. Donald is the grandson of Mrs. L. Garber, of Moncton, N. B.; and of Mrs. H. Lagunow, of Montreal.

Bernard Robert Forgang, below, son of Mr. and Mrs. Arthur Forgang, 759 Lawrence Avenue, West, Toronto, graduated from Osgoode Hall Law School with a Bachelor of Laws degree. In 1958 he graduated from the University of Toronto with a Bachelor of Arts degree in psychology. He is the brother of Miss Suzanne Forgang.

Sydney Lazarovitz, Q. C., 984 Mont St. Denis Street, Sillery, Quebec, below, was elected to the Council of the Quebec Bar. He is a member of the National executive of the Zionist Organization of Canada; of the Reform and Montefiore Clubs; and Lake St. Joseph Golf Club; on the national executive of the Canadian Jewish Congress; and of Bnai Brith. He attended Quebec High School, Bishop's College, and Laval University; read Law with Chaveau Rivard. Mr. Lazarovitz is married to the former Miss Marjorie Herscovici, daughter of Mrs. Mary Herscovici, 4125 Blueridge Crescent, Montreal. Mr. Lazarovitz is the son of the late Mr. and Mrs. Louis (Fanny Sherchuk) Lazarovitz. Mr. and Mrs. Lazarovitz have two daughters, Misses Julie Ann and Lynn Lazarovitz.

Ellis William Ross, above, son of Mr. and Mrs. Max Ross, of Truro, N. S., is a graduate of Dalhousie University School of Engineering, and previously obtained a Bachelor of Commerce degree at Dalhousie. He is attending the Nova Scotia Technological College in Halifax. He was chancellor of Tau Epsilon Phi Fraternity; manager of the Dalhousie hockey team; a Red Cross and swimming examiner, of the Royal Life Saving Society; and served for several years on the water front staff at Camp Kadimah. He is the brother of Elaine, a student at the University of New Brunswick; and Tammy, of Truro, N. S.

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Saint John, N. B., joint champions for the J. M. Franklin Trophy, emblematic of the City and District Chess Championship, are Maurice Elman, a former city and New Brunswick champion, and his son, Daniel Elman, the 1945 Junior king, who led a field of twenty-five entries in the tournament held at the Admiral Beatty Hotel. Both picked up five and one-half points. The father-son combination was forced into a play-off game to decide the tourney winner. It ended in a tie and they agreed to share the trophy. Mrs. J. M. Franklin is shown presenting the J. M. Franklin Trophy to them.

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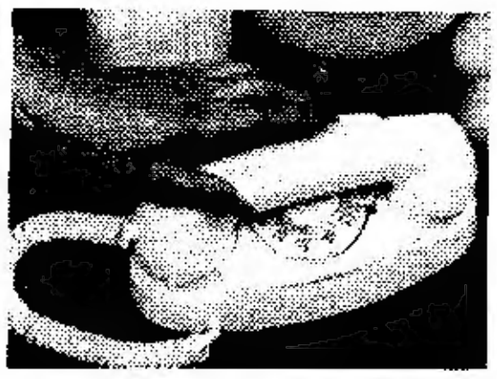

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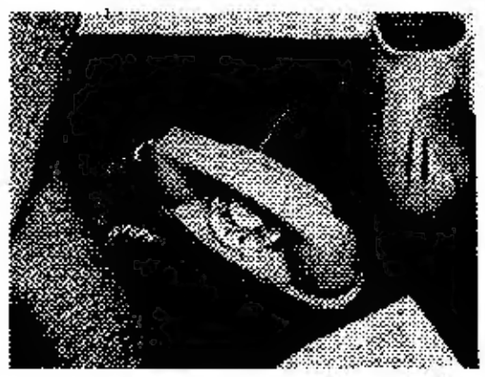

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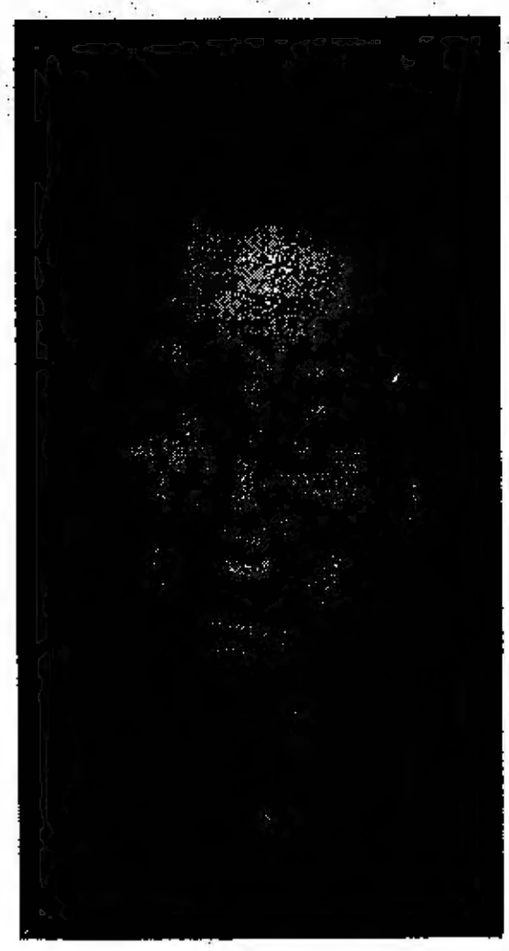
Brian Steven aged three and one-half years, and Marvin Richard, one, are the sons of Mr. and Mrs. Monty Dalfen, 6860 Baily Road, Montreal; grandsons of Mr. and Mrs. Jack Mindlin, 5581 King George Avenue; and of Mr. and Mrs. Isaac Dalfen, 6500 Wilderton Avenue.
— W. Gordon Mitchell

Mitchell Bernstein, 69 Orange Street, Saint John, N. B., left, an honorary vice-president of the Zionist Organization of Canada, is past president of the Hahonim Lodge, Zionist Men's Organization, in Saint John; and has been chairman of United Israel Appeal campaigns. He was honoured at a Negev dinner, in 1954, when a grove of trees was planted in Israel in his name. He was chairman of the Haganah Emergency Campaign, in 1948; honored for his efforts on behalf of the Israel Bond Drive; and is a past president of Shaarei Zedek Synagogue, and of the Y.M.H.A. Mr. and Mrs. Bernstein have two children: Mrs. E. R. Cohen (Erminie) Hawthorne Avenue; Mortimer L. Bernstein, Parks Street; and five grandchildren: Kathie Ann, Shelley Jane, and Lee Marvin Cohen; Janie Sue, and Eric David Bernstein. Mrs. Mitchell Bernstein is the former Miss Clara Goldfeather of Saint John, N.B.



Mrs. Irving Webber, above, 19 Armcrescent West, Halifax, N. S., is president of the Sisterhood of Beth Israel Synagogue; vice-president of Victoria General Hospital Ladies' Auxiliary. Mrs. Webber is the former Helen Finkelstein, of Ottawa, Ont. Her children are Rose, aged fifteen years; and Henry, thirteen.
— Harry A. Cochrane

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The Role Of The Cantor In The Synagogue

BY CANTOR BEZALEL SILBERBERG, OF CONGREGATION SHAAREI ZEDEK, IN SAINT JOHN, NEW BRUNSWICK

Although the rabbi antedates the cantor by a number of centuries, that role of the cantor has been constant since the Second Century, C. E., at which time much confusion reigned as the Hebrews were still suffering from the blow of Exile. New customs had to be introduced, since the results of the Exile had reduced the powers of the priests to such levels that they became mere figure-heads, used only to perform the priestly blessing, as well as being given the first honor of the Torah-reading which has remained a tradition through the ages. The Levite performed as the assistant to the priest, but only in the function of helping the priest purify himself before he arose to the Duchan where he performed his priestly duties. The Levite, also having become a mere figurehead, was accorded the honor of the second portion of the Torah-reading.

Another new facet, was the introduction of prayer. Animal sacrifices were obsolete because of the Exile. It is at this point, the writer theorizes, that the cantor became the leading functionary at services. The role of the cantor is rather a throw-back to the times of the ancient temple, when the Levites were the musical functionaries at the services. One served as prompter at the Torah-reading sessions, whose duty it was to direct the reader as to the vocal inflections used in the course of the reading of a portion by means of his index finger, moving either up or down, while the other served as choirmaster, leading his choir of Levites in the chanting of the responsive portions of the services. The development of the cantor, is in reality an amalgamation of the prompter and choir-master, the cantor having taken over these major roles in his capacity as leader in prayer and musical entity.

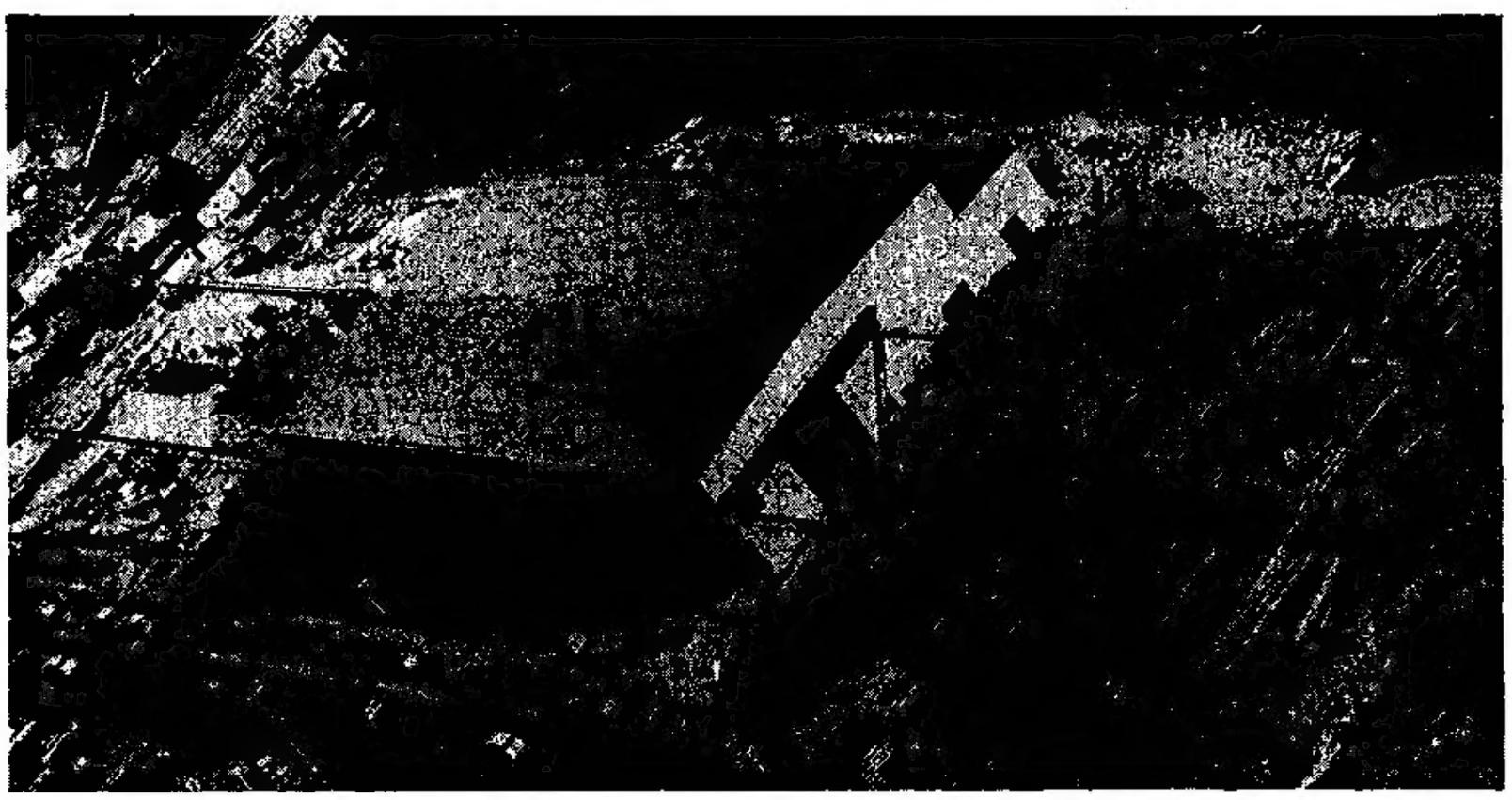
As time passed, the aspects of the cantor changed greatly, in that he became somewhat of a poet, creating, through his chanting of the liturgy, poetry upon poetry, using his voice to weave a tapestry of sound that must have been no less than magnificent. The liturgy would not have existed very long otherwise. Dr. Philip Birnbaum, in the footnotes of his Siddur Hashalem makes reference to certain rabbis around the European continent as having been instrumental in producing liturgical poems of a tremendous, moving quality, although there were, without doubt, many cantors with a similar background of great learning, who were able to write fine poems that were later added to the liturgy.

Throughout the Middle Ages, until the early Nineteenth Century, the role of the cantor was significant, in that he officiated as the leader of the congregation in prayer. During the early settlement of emigrants from Holland in the New World in the first part of the Seventeenth Century, history relates the first leader of a synagogue as having been a cantor. Rufus Learsi, in "History Of The Jews In America", says that the first leader of the Spanish and Portuguese Synagogue of the then New Amsterdam, now called New York City, was a cantor by the name of Leon Seixas. His leadership must have concerned more than the role of cantor, for the historian makes mention of no other leader as having served with Seixas.

With the advent of the Nineteenth Century, a change came over Judaism, through the efforts of Rabbi Isaac Mayer Wise, an emigrant from Bohemia, who was the founder of the Reform movement in the Southern United States. Within that movement, a great deal was done toward eliminating the cantor, for radical changes were made in the liturgy and mode of prayer which, for the first time, boasted the use of the vernacular in the services. Wise deemed the services too cumbersome, and sharply curtailed them, to the extent where the cantor became a minor entity.

In Eastern Europe, meanwhile, the cantor continued to flourish, but had begun to invent chants in such a manner that, without his realization, the service sounded rather vulgar in its timbre, helping to a great extent to banish the people from the synagogue. The chanted content of the liturgy became greatly exaggerated, thereby harming rather than improving. The advent of the Twentieth Century brought out the so-called star system, developed by the cantors of the Eastern European school, further vulgarizing the services as well as the liturgy to such an extent, that services of any sort became concerts, devoted to the worship of a voice, rather than of God.

Until the Second World War the people were beset with this



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star system being overdone so badly that the rabbi gained spiritual leadership, thereby further relegating the cantor to being nothing more than a singer, slightly above the level of a choir soloist. Today the cantor is a minor official, because of the mistakes made by well-meaning but careless cantors of earlier times. But the mistakes are being discovered and rooted out, thereby tending to ease greatly the dilemma of the over-exaggerated type of chanting and unnecessary frill. The present-day cantor profits from these mistakes, with excellent results.

Similar attempts to stem the cantorate, during the latter part of the Nineteenth Century, from plunging into the chasm of extinction, were only partially successful. Charlatanism, however, was so overwhelming that these attempts became as naught. It took a handful of men to take up the cudgel of education for a re-institution of the status of the cantor.

Efforts on behalf of the cantor have been made with good result. Schools, formerly conducted by men whose sole interest in those enterprises was financial, exist no more. Recognized schools now operate under the auspices of the various movements, governed by state educational laws, where candidates are carefully screened before being granted admission, under-going intensive training in their field. Other efforts are being made, largely by the Cantors Assembly of America, an academic arm of the United Synagogue of America, whose attempts have been highly successful. They have been instrumental in the institution of the Cantors Institute which is a school operated within the framework of the Jewish Theological Seminary, in New York, and which devotes itself to intensive and loving training of students who are desirous of becoming cantors. The course of study is rigorous and demands the best of the student in his pursuits.

Other efforts are being made where the good facets of a cantorial art are integrated and retained, thereby erasing from the midst of the Hebrew community the dilemma of over-exaggeration and unnecessary histrionics. From past mistakes, the cantor is certainly beginning to re-elevate himself to his former status, thereby adding, rather than detracting from, the heritage that is ours.

The Cantors Assembly is an association of cantors, serving congregations everywhere, who are zealously devoted to the fostering of wholesome and worthwhile Hazzanut as well as the aim for the elevation of the cantorate to heights near perfection. Every effort they make, whether it be individual or in concert, should be assumed by the people of the various communities as having been done for their benefit, as well as to be counted as well-intentioned.

A real upsurge in the cantorial arts is to be hoped for, whereby these arts will become recognized and accepted, even outside the confines of the synagogue. Taste and careful nurturing of the direction this art is to take will be the factors wherein the status of the cantor will emerge at a desired and necessary station in Judaic life.

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Mrs. B. Chippin, and Natalie, of Fredericton, N. B., were in Montreal, Que., for the marriage of her cousin, Miss Judy Ratner, twin daughter of Mr. and Mrs. Irving Ratner, 316 Alexis Nihon Boulevard, to Marvin Schneiderman, son of Mrs. Ida Schneiderman, 4949 Lacombe Avenue, and the late Harry Schneiderman, all of Montreal, at Adath Israel Synagogue.

Mrs. H. Sokolov, of Winnipeg, Man., national vice-president of the Canadian Women's International Zionist Organization, was in Montreal, Que., where she was present at a luncheon in honour of Mrs. Rosa Ginossar, Jerusalem Israel chairman of World Wizo executive, who was in Montreal on an official visit. The hostess was Mrs. Charles Eisenstat, 4125 Blueridge Crescent, national vice-president of Canadian Wizo.

Halifax Israel Bond Organization, Women's Division, France-Israel fashion show had Dr. Anne Hammerling as chairman. The commentary was by Mrs. Nathan Green. Models were: Mesdames Leonard Fineberg, Richard Glube, William Haley, Sidney Jakin, Donald Kerr, and Lloyd Newman, who was the pianist. The show, in the Lord Nelson Hotel, was followed by luncheon in aid of the bond campaign. The guest speaker was Mrs. Shulamith Spector, of Israel, who is studying television programming in the United States. Mrs. Spector was a member of Haganah at the age of thirteen years, and rose to the rank of squad commander within two years, while also editing the literary magazine of the Tel Aviv Youth Underground Brigade. Nine years ago, Mrs. Spector came to the United States to study at New York and Columbia Universities and returned home with a Bachelor of Science degree in industrial engineering and personnel management. During the past three years she has been secretary of the India-Israel Friendship League; general manager of a metal plant; industrial consultant; editor, and research director.

Among civic leaders who were invited to attend the formal reception and ball, during the official visit of His Honour the Lieutenant-Governor of New Brunswick, and Mrs. J. Leonard O'Brien, at the Admiral Beatty Hotel, in Saint John, were: Dr. Eli Boyaner, Provincial Commissioner of the Boy Scout Organization, and a member of the World Organization of Scouting, and Mrs. Boyaner; A. Calp, director of the Canadian Arthritis and Rheumatism Association, New Brunswick Division, and Mrs. Calp; B. R. Guss, Q.C., president of the Saint John Community Concert Association, and for a number of years, president of the New Brunswick Music Festival, and legal advisor for the Municipality of Saint John County, and Mrs. Guss; A. Ralph Isaacs, chairman of the Town Planning Committee for Metropolitan Saint John, and a past president of the Lions Club, and Mrs. Isaacs; Myer Jacobson, president of the John Howard Society, and Mrs. Jacobson; Murray Neustadter, of the Saint John Traffic Committee, and president of the local and Canadian Real Estate Board, and Mrs. Neustadter. Dr. Joseph A. Tanzman, O.B.E., who for a number of years served as chairman of the Board of School Trustees, Lancaster Division Number One, and Mrs. Tanzman; Murray Zides, director of the Town Planning Committee, for Metropolitan Saint John, and Mrs. Zides.

The Saint John, N. B., Beaconsfield-Seawood Home and School Association meeting, at the new Seawood School, on Sand Cove Road, saw a special presentation by the School Board, representing the ratepayers, to Dr. Joseph A. Tanzman, former chairman of the board, made by J. T. Logan, present chairman of the board. Dr. Tanzman retired after eight years of service. Gordon Mawhinney, principal of the school spoke; and Mrs. C. F. Phinney, a former member of the board, presented a bouquet to Mrs. Tanzman.

Mrs. Joseph Linder, 23 Connaught Avenue, Halifax, N. S., widow of the late Joseph Linder, died on Tuesday, November 21. She is survived by two daughters: Mrs. E. Rafuse, and Dr. Anne Hammerling. Burial was at Beth Israel Cemetery. Mrs. Joseph Linder was born in Europe and moved to Halifax about sixty years ago.

Miss Ann Laufer, daughter of Dr. and Mrs. S. T. Laufer, of Halifax, N. S., was honored at Government House. She was one of three Nova Scotia high school students receiving awards for top marks in grade XI provincial examinations. She received her award and congratulations from Hon. E. C. Plow, the Lieutenant-Governor of Nova Scotia. The other recipients of the awards were: Miss Linda K. Tupper, of Pictou Academy; and Porter Freeman Scobey, of Liverpool.

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Baron de Hirsch, Great Legendary Prince Of Philanthropy

BY DR. ARTHUR A. CHIEL, OF GENESIS HEBREW CENTRE, TUCKAHOE, N.Y.

(In his book, "The Jews in Manitoba", recently published by the University of Toronto Press, Rabbi Chiel deals with Baron de Hirsch's interest in Canadian agricultural settlements for Jews.)

When called upon, in 1891, by the influential North American Review to expound upon the theme, "Obligations Of Wealth", Baron Maurice de Hirsch wrote:

"In regard to this there is, in my opinion, no possibility for doubt that the possession of great wealth lays a duty upon the possessor. It is my inmost conviction that I must consider myself as only the temporary administrator of the wealth I have amassed, and that it is my duty to contribute in my own way to the relief of the suffering of those who are hard pressed by fate. I contend most decidedly against the old system of alms-giving, which only makes so many beggars; and I consider it the greatest problem in philanthropy to make human beings who are capable of work out of individuals who otherwise must become paupers, and in this way to create useful members of society."

Born in Munich, in 1831, the son and grandson of Bavarian bankers to royalty, Baron Maurice de Hirsch removed as a youth to Brussels where, in 1855, he married Clara Bischoffsheim, the daughter of a senator and banker. A daring, young financier, Baron de Hirsch undertook railroad building in Austria, Russia, and the Balkans. Where others had failed in the attempt to build the first railroad to Constantinople, de Hirsch succeeded.

Thanks to his brilliant financial wizardry he achieved in short order an international reputation. His personal fortune came to be rated as one of the largest in his day. He enjoyed to the full the brilliant elegance and luxury of an aristocrat. His racing stables were considered the greatest of the period. But all of the winnings of his pedigreed horses, and they were substantial, were turned over completely to the support of hospitals, all of this in an age when income taxes were not the motivation for giving.

It was during his Constantinople railroad venture that he discovered the degradation of his Jewish brethren. While in the Middle East Baron de Hirsch had his confrontation with the poverty and suffering of Jewry in that part of the world. In Constantinople he met Immanuel Veneziani whom he named as his liaison with the philanthropic endeavors of the Alliance Israelite Universelle. When Veneziani acquainted the Baron with the fine work of the Alliance schools, de Hirsch undertook from 1880 onwards to cover the annual deficits sustained by the Alliance.

But, as stated in his credo to the North American Review, Baron de Hirsch was not satisfied with mere alms-giving. He was determined to channel his munificent benefactions into constructive, productive channels. This profound notion was given its fullest impetus in 1887 when, during that year, he lost his only son. "I have lost my son," said the bereaved Baron, "but not my heir. Humanity is my heir."

At this stage in his unique career of princely giving, Baron de Hirsch, together with his wife, established a pioneer foundation with a capital of $2,500,000 for the purpose of establishing modern schools for the Jewish children of Galicia and Bukovina.

The modern quality of the Baron de Hirsch Foundation is attested to by its charter wherein it was stated that its purpose was "the establishment of nursery and primary schools and of children's recreation-grounds and their maintenance; the establishment of commercial, technical, and agricultural schools; the apprenticing of Jewish youths to handicraftsmen and agriculturists; the granting of loans, free of interest, to artisans and agriculturists."

The Baron also generously stipulated that the doors of such schools should be open to non-Jewish students as well.

The fullest fruition of Baron de Hirsch's varied philanthropy came into being in 1891 as a result of the renewed Russian persecutions of Jewry. It was now his single-minded determination to direct with plan the exodus of Russian Jews. Having been acquainted with the success of Jewish farmers in south Russia, the Baron believed that thousands more of fleeing Russian Jews could be directed into agriculture in the virgin territories of lands across the Atlantic. His sights were initially set upon the Argentine.

For this undertaking Baron de Hirsch hoped that he could secure the cooperation of the Czar's government in organizing resettlement-commissions in Russia whose task it would be to organize and supervise the emigration of Jews. Moreover, in discussing the Baron's proposals with Russian authorities, his emissaries proposed that the Jews be trained for agriculture before they emigrated.

Wanting to leave nothing to happenstance, de Hirsch arranged that the large tracts of Argentine lands be prepared in advance for the new settlers. In London, the Baron established the Jewish Colonization Association, endowing it initially with a capital of $10,000,000. Incorporated under British law the new Association's charter set forth as its purpose:

"To assist and promote the emigration of Jews from any parts of Europe or Asia, and principally from countries in which they may for the time being be subjected to any special taxes or political or other disabilities, to any other parts of the world, and to form and establish colonies in various parts of North and South America and other countries for agricultural, commercial, and other purposes."

Broadly-visioned, Baron de Hirsch saw to it that the Jewish Colonization Association be allowed wide scope in its enterprises. In its charter the Association was empowered to establish and maintain not only agricultural settlements but also to organize educational institutions of all types, loan-banks, industries, factories. The Association's leadership had only to be guided by the purpose "to fit Jews for emigration and to assist their settlement in various parts of the world, except in Europe."

It was likely this latter portion of the charter's clause, "in various parts of the world", that motivated another grand visionary, Dr. Theodor Herzl, to seek out Baron de Hirsch to propose to him that Palestine, too, be considered as an area for Jewish re-settlement. In June, 1895 Herzl had his interview with the Baron at his palatial Paris residence. Burning with messianic zeal, Herzl attempted to persuade Baron de Hirsch of the rightness of his Jewish State idea. The Baron listened respectfully but remained unpersuaded by Herzl's fervor. One of Herzl's biographers observes about this encounter "that Herzl had approached Hirsch too soon, before his own vision of the plan had clarified."

In his own diary Dr. Herzl wrote: "Actually we are of two natures, the likes of which emerge at the beginnings of a new era. He is the captain of money. I am

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the captain of spirit. If only we could move together we could alter the course of our time." As it evolved each of these men did help to alter the course of Jewish history, the philanthropist in the direction of the western hemisphere, the visionary in the direction of the Promised Land.

In our time the spirits of these two singularly unique Jews have merged in that Land for in recent years the major efforts and resources of the Jewish Colonization Association have been re-directed to Israel. Some twenty-one Negev farm settlements derive their financial support from the Association. Moreover, a variety of Israel's agricultural schools and institutions are subsidized by this organization. To mark appropriately the merger of Hirsch's and Herzl's ideals the Board of Directors of the Jewish Colonization Association met for the first time in the organization's seventy-year history in Israel.

At the outset of this article it was pointed out that the Baron de Hirsch had a particular philosophy behind his philanthropy. In the same article in the North American Review the magnanimous Baron goes on to say that he fully appreciates the philanthropies of Andrew Carnegie in endowing libraries, parks, museums, and churches. Such philanthropy has its place in a land where all of "the absolute necessaries of life are so well supplied" that the rich and generous individual can devote his wealth to a country's esthetic needs. And here there follows Baron de Hirsch's philanthropic motivation:

"In relieving human suffering I never ask whether the cry of necessity comes from a being who belongs to my faith or not; but what is more natural than that I should find my highest purpose in bringing to the followers of Judaism, who have been oppressed

(Continued on Page Seventy-Two)

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RESPONSIBILITY FOR OUR FELLOW-MEN

(Continued from Page Eight)

promote "the common good" on new soil. And the Articles of Confederation declared that the States had entered into a "firm league of friendship with each other . . . for their mutual and *general* welfare." After that, the Constitution specifically authorized the Government to "provide for the *general* welfare."

Why should we apologize defensively for our general welfare record? The explanation is that we who seek, under the law, to promote the general welfare have sometimes unconsciously accepted the *language* of our critics. And this *language* has come to dominate both sides of the argument. The critics themselves do not have ice water in their veins. Many of them are generous to their neighbors in time of need, some are leaders in community work. They are mostly serious-minded men and women, voicing their honest doubts in good faith.

Perhaps there are some of them among you, or among your friends. Nevertheless, they have tended to confuse themselves and others by language which is imprecise and misleading. To take another example, in discussing Federal aid to education, they have cast the whole issue as one of "States rights" against "Federal control" or domination. But these words have nothing to do with the case.

The simple truth is that the Federal Government has long recognized a responsibility to do its part to insure that education in America is of the highest quality of which we are capable. For over a century, Federal aid has helped to serve the national interest. The total of all Federal funds devoted to educational activities in the fiscal year 1960 was $2.7 billion.

"Education," said a distinguished United States Senator in 1946, "is primarily a State function, but in the field of education, the Federal Government, as in the fields of health, relief and medical care, has a secondary interest or obligation to see that there is a basic floor under those essential services for all adults and children in the United States." These words were spoken by the late Senator Robert A. Taft, of Ohio, in support of his own bill to provide Federal grants to the States for education.

The point is the Federal Government already is helping education on a large scale. When we needed to accommodate more students in our colleges and universities after World War II we passed the College Housing Act. When the rise of Sputnik shocked our whole society, we passed the National Defense Education Act. Now a crisis of great import is developing in education.

Hundreds of thousands of school children, lacking decent classrooms, are learning their lessons in hallways, in basements, in ramshackle buildings that present acute fire and health hazards, in double and even triple shifts. There are not enough teachers to teach them. There are not enough colleges and universities or vocational schools for them to aim toward. The quality of their daily lessons may be low.

Dr. James Conant has put the spotlight on a dramatic aspect of this crisis which he describes in his book, "Slums And Suburbs", as "social dynamite." I agree with this description. Thousands of youngsters in our big cities, out of school, out of work, untrained for jobs by unrealistic school programs, discriminated against by employers and by unions, these youngsters can scarcely join in the building of a strong America. They lack *the opportunity*.

Moreover, we have new evidence of the seriousness of this problem. Our high school drop-out rate has reached fantastic proportions: Two and one-half million of the 10,800,000 students enrolled in grades nine through twelve of the Nation's public and non-public school this fall will drop out before graduation. This is a national problem of frightening implication, representing a terrible waste of our youth, and it is found, not just in the big cities, but *in every State*. The drop-out rate ranges from twenty to forty percent in the fifty States.

I submit that the Federal Government has a responsibility here. This administration has proposed that the Government assume this responsibility.

We have sought and will continue to seek to strengthen the Nation's schools in facilities, curriculum, counseling, and the quality and salaries of our teachers so that we can hold our young people in school. We have sought and will continue to seek to aid our four-year and two-year colleges and universities so that every child in America will be able to go as far up the educational ladder as he is able to go. We have sought and will continue to seek a Youth Opportunities Act which would give boys and girls work opportunities in our large cities so that they would have a chance for constructive work experiences.

We have sought creative new approaches outside normal school programs. We have asked that ten percent of the grants to States proposed in President Kennedy's bill for Federal aid to education be set aside for special projects, experimentation, and demonstration. These special programs could be designed to attack head-on just the sort of problem highlighted in Dr. Conant's book.

At the direction of the President, I have appointed a panel of outstanding men and women concerned with manpower needs and vocational education to advise me on the present condition of voca-

tional education in America. Our purpose in establishing this panel is to upgrade and update the character and quality of vocational education, to guarantee that, as we move into an age of advanced technology and increased industrialization and automation, our manpower needs will be fully satisfied and our young people fully prepared.

But, all in all, I see no real solution to this problem until the Federal Government assumes its proper proportionate role in the financing of American education. For in this democracy of ours education is usually the key that unlocks the door to opportunity.

Will this mean "Federal control" or will it threaten "States rights?" It will not. Rather, it will mean control of a situation which Dr. Conant, after thorough study, has called explosive and possibly disastrous. I can assure you that the acceptance of Federal funds doesn't mean Federal domination. In my six years as Governor of Connecticut and in my months as the Cabinet officer having primary responsibility for Federal education policies and activities, I have never heard from a school principal, a superintendent, a mayor, or a Governor the slightest indication that he sensed any Federal control of education.

On the contrary, the Federal interest, as I have seen it in operation *strengthens* the capacity of State and local governments to provide for their education needs. These are the facts. But they have been confused by the words.

The same semantic confusion surrounds the issue of health insurance for the aged under the social security system. A certain major national association with headquarters here in Chicago bought advertisements last spring in leading newspapers.

These ads labeled the Kennedy program for health insurance for our senior citizens "socialized medicine for the aged." But the proposed health insurance program would *not* be socialized medicine. It will not lead to socialized medicine, and it has nothing to do with socialized medicine. If you have read the provisions of the health insurance bill you know that socialized medicine could never develop under it. For it specifically prohibits Government interference in the practice of medicine.

Further, these ads made the specific claim that the Federal Government will be "controlling", and I quote, "the choice of practitioner." This just isn't so. The patient chooses his own doctor and pays the doctor's bills. Nothing in the bill would interfere *in any way* with the doctor-patient relationship. The patients, with the advice of his physician, also chooses his own hospital or skilled nursing facility. The Government would not provide hospital, nursing facility, or home-care services. The bill would simply provide a *means of paying* for these services. The bill would not "control the choice of a practitioner." It would merely make possible the choice, by the patient, of a practitioner.

Let us ignore the catch phrases and confront the facts:

Nine out of ten of the people who live to be sixty-five go to the hospital at least once between age sixty-five and death. Among couples, in about half of the cases the husband and the wife will each have at least two hospital stays between age sixty-five and death, *at least four hospital stays for half of the couples* after age sixty-five. When an older person goes to the hospital he is likely to stay longer than a younger person because he is more likely to have serious and long-lasting disease. People over sixty-five are in hospitals, on the average, over two and one-half times as much as younger people.

In recent years these problems have been aggravated by rising hospital costs. The costs have more than tripled in the last fifteen years. And remember: the median yearly income for a widow is about $1,000 and for an aged couple is less than $2,500. About a third of our older people have no assets that can readily be turned into cash, and about half have less than $500.

But these are statistics and, like you, I am concerned with the people behind these statistics. And so you may ask if it is not true that, whether people can pay for it or not, everyone in this country gets the hospital care he ought to have.

I doubt very much that this is true. I believe it *is* true that very few, if any, who knock at the doors of our hospitals, absolutely in need of urgent care, are turned away because of inability to pay. But there are many, many others. Too proud to accept public alms, unwilling to dip into small savings or burden their children, they postpone the day of reckoning until the point of no return. They do not get adequate care because they cannot pay for it.

Their need must be met. But by whom? The alternatives to health insurance in the social security system are not adequate, not fair to the elderly who need the care, and not fair to the public which pays for it.

Private insurance plus public assistance cannot do the complete job. If the medical assistance for the aged program, enacted by Congress last year, is expanded to cover a major share of the casts, the drain on State treasuries will be fantastic. If the issue is left to collective bargaining, the pressures on employers to absorb the total cost will be over-whelming. If hospitals have to collect from those who can pay the costs for those who cannot, the burden on middle-income hospital patients will be unconscionable.

In proposing that the Federal Government play a part, we are not suggesting anything new. The Government is already involved in meeting the cost of personal med-

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ical care, for the aged as well as for other groups, and on a large scale. We are simply proposing a more logical, a more equitable, a more efficient, and a more fiscally responsible approach to medical-care problems, with which the Government is already involved and has been for quite some time.

Paying for hospital costs under the social security system is the conservative answer, the practical answer, the fair answer. It is the only way in which people generally can pay during their working years toward meeting their health costs in retirement. It is sound and fiscally responsible. It makes possible provision of basic protection for the aged regardless of where they live. It preserves and, indeed, increases freedom of choice of doctor and hospital.

It does all this in a way that is consistent with the dignity of the individual, the virtues of thrift, self-support, and the insurance principle. It promotes the general welfare in the tradition of both our public and private institutions. Would we deny this great advance to our grandparents, our parents, and, eventually, to ourselves, because some among us are confused by the language of our critics?

I think not. I think that the readers of your newspapers and magazines, the people of this land, want straightforward language. I think they abhor sly and twisted words. I think they want the simple truth, even if it hurts. I see it every day. I'm sure you see it too.

The ABC performs a uniquely important function in shucking the leaves of confusion from the kernel of truth in circulation information. You appreciate the importance of plain, unvarnished facts, expressed in numbers. In discussing public issues, however, we must thread our way through a wonderland of words.

Your challenge is to battle in the cause of clarity, to dispel misunderstanding and confusion, to present the people with the facts, and the people, given the facts, will make the right decisions. Then we will move forward.

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ALEX AND JOHN

(Continued from Page Fourteen)

Alexander on the way from school. My tongue would not obey my mind and I went on to stress that the man he prayed to was a Jew, like Alexander, and to ask him whether he would like anyone to call his God a "dirty Jew".

The boy seemed contrite enough and said he was sorry and for some time he and my boy played, as most children do, with their usual fights and subsequent reconciliations.

Essentially, I felt that I had dealt with the situation as it demanded to be dealt with. There had been no raised voices, there had been no violence. Better still, I had practised tolerance. I had, successfully, circumnavigated the pitfall of pointing out to my boy that there were people who would always discriminate against him, that Jews are as good as, if not better (and this is dangerous ground), than those who are not Jews. I had taken this thing as just another incident, a daily sort of occurrence. I had treated it in an unemotional, completely matter-of-fact way.

Psychology does work. Here was the proof. Education is the answer, not fury! What is needed here is cold and realistic appraisal. I promptly forgot the whole thing!

Alexander usually comes home with a group of children. One day last month, however, he arrived in a convoy of a different nature. A woman held him by the scruff of his neck and both of them, son and woman, were red in the face and showed signs of considerable agitation. She was John's mother, the woman explained, and this unspeakable son of mine had mercilessly beaten her child. John was now in a state of shock from a bleeding nose and a hole in the head which might require stitches.

I was horrified. This sort of thing is basically alien to my usually good-natured boy and certainly contrary to everything I have tried to teach him.

Why? I demanded to know. What had induced him to do such a thing? The explanation was simply this: John had become wayward and had, not once, but persistently, called Alexander a "dirty Jew". Alex had taken it as long as he could. He had even tried to persuade John to shut-up by investing in a candy-bar, to buy a friend, if not to make one. This method had worked only as long as it takes a piece of chocolate to melt in the mouth. The following day another name-calling incident took place and that settled the issue once and for all. Alexander fell on his tormentor and gave him the beating of his life.

Amidst the ruins of psychology I pacified the angry woman. I'll deal with Alex, I promised, and sent her off to tend to her suffering offspring. To tell the honest truth, I didn't "deal" with my boy. I was too confused.

I knew I had gone wrong somewhere, but where? I had tried to teach him self-respect, the kind that does not depend on arbitrary, external acceptance by everyone. I had attempted to prove that such non-acceptance is not an attack against one's self-esteem but rather an act of prejudice, intolerance, and discrimination which is despicable. I had tried to lead my boy into a way of rational, practical, and self-respecting behaviour based on the theories of psychology and the practice of example. All this had not shielded him from losing his self-control or from being so very hurt. The chocolate bar incident seems to be the only light spot in an otherwise sad occurrence and at least shows that Alexander tried, really tried, to avoid embroilment with passion.

At the psychological moment, psychology failed completely. At the moment when his cup ran over his fists became the only real shield behind which to retain his self-esteem. The moral of all this is probably that, when stretching an elastic, it is well to get acquainted with its breaking point.

Alexander, in his own and forceful way has established peace for himself. He has self-confidence and, what is more important to him at this stage, he has the respect of his schoolmates. John does not call him "dirty Jew" any more but avoids him like the plague. *My*

theory may become valid once more when another John, at another time, will call him names again, but prove to be the stronger of the two. He may then have to look to the sense of security which comes from within and is not a matter of bodily strength.

It might also help if his father would support my feelings in this direction instead of strutting about like a peacock, uttering such things as "good for the boy" and "more power to him". But then, Alexander's father never professed to believe in psychology in the first place.

THE ISRAEL KIBBUTZ

(Continued from Page Nine)

riages are arranged and they usually include a dowry of land. This difficult situation resulted in emigration of the children as soon as they grew older. They did not have any land to work, so they had to leave.

There is not an affectionate relationship between father and sons, but a respectful one. It is not easy for children, especially when they grow up. The first seven years, though, are pleasant ones, and it is during those formative years that the mother is the most important person for the child.

The saying "the children are kings", can easily apply to the children in the kibbutz. Life revolves around them and they are "spoiled". Each evening the parents devote a few hours exclusively to them and do with them whatever the child wishes to do. Their education is the best they can get, and their training prepares them to take their place in the kibbutz. The children also obtain a feeling of "equality" with their parents, and they feel a "love" relationship rather than a "respect" one towards them.

The children do not usually leave the kibbutz once they grow up, they remain there, or go as a group with the peer group with whom they have grown up to form a new settlement. They are not "attached" to their parents, but have a lot of independence, and the "strings" of parent-child relationship are cut very early.

Ireland is in some ways an old person's country. The old people in the farm family occupy a place of honour and privilege within the household. In the families the grandparents are objects of respect and a mild sort of veneration on the part of all younger members. They also receive this respect from other people in the community. The title "Old John" is a respected and admired one. It is in this manner that the grandparents wield an importance on the family.

"The old have no place on the kibbutz", a fifty-eight-year-old member of the kibbutz admits. Although many of the "Vatikim" (pioneers or founders of the settlement) are presently oldsters, the fact that the sum of one's worth and respect is measured by the work one produces, makes the old person "uneconomic". There does not seem to exist much respect and what one finds is that the older persons take on work outside the Kibbutz, in government offices, or other sources. The old Jewish concept of "Kovod" (respect for elders) does not seem to exist. And grandparents do not play any significant role in the kibbutz.

As our camera focuses on the Irish family, we see the unquestioned authority of the father; the mother's homemaking role; and the children who work under the father's guidance to till their soil. It is a rural pattern, where old age seems to have played an important part in the development of the family. There is a strong family. At the same time the family is later dispersed due to the "closeness" of the system, since only one child can inherit the farm. It is questionable whether this type of family life can survive the end of the 20th century.

The family in the kibbutz is not like anything that we can call the "nuclear" or modern American family. We would call it a "marginal" family. It is caught between the group and the family. Its social relationships tend to take two directions, one toward the peer group, which does all the socializing, and to whom one has more loyalties than to one's own family, and the other toward one's own family towards which one has a "love" relationship.

The structure of the kibbutz is such that the children, in a way, play a dual role. One is that of the member of the family, the other that of a member of the kibbutz, and these roles can come in conflict at times. One could also assume that, as the State of Israel gets more established, this type of kibbutz family life may disappear.

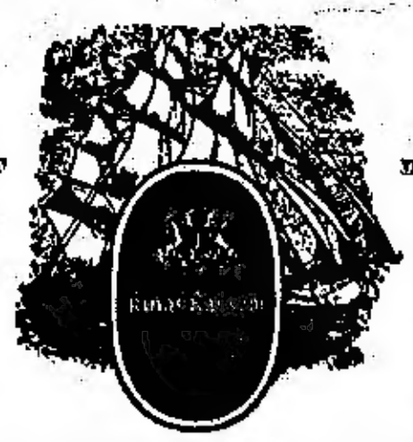
From latest reports, it seems that families are not satisfied with the previous arrangements, and want more and more to have close family ties. They resent the fact that they cannot bring up their own children. The move now seems to be towards a "nuclear" family pattern similar to the Canadian family system.

Within the next twenty years, both patterns of family relationships described above may disappear. Both of them are not typical to the nuclear family of our time.

The modern industrial advance has made agriculture change tremendously in Ireland. The small landholder does not have any chance in competing with the large landholder, who caters to the large food companies. Thus in Ireland signs were already evident that the type of family system was slowly dying out.

In Israel the kibbutz was formed out of necessity, to reclaim the land, and the pioneers who arrived in the land in the 1890's had to set up a new system of family life in order to cope with the immense problems that faced them. Slowly the earth is being cultivated, the land is taking shape, and with it comes a change in the family system. In Israel, on the kibbutz, the move seems to be back to a "normal" type of family, to approximate our family pattern in Canada.

We have been examining two family relationships in the Irish and Israeli setting. They have certain similarities and dissimilarities and both of them may become classic examples and vanish from the present scene.



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(Continued from Page Sixteen)

host was somewhat contemptuous of Haifa's vaunted modernity. A Czechoslovakian by birth, whom I had known in Prague many years ago, he had more recently been a prosperous resident of Haifa, and his comment on the city was, "Up there, they talk about new things. Down here, we do them." Whether or not such a wholesale indictment is warranted, it was obvious to me from the moment I arrived in Beersheba that somebody there had been doing a great deal. The ancient town (where, according to the Old Testament, Abraham dug a well and planted a tamarisk tree more than four thousand years ago) was a battered Bedouin hamlet from which all the inhabitants had fled when, on the morning of October 21, 1948, during the War of Liberation, the Egyptian troops defending it surrendered to their Israeli besiegers. The Beersheba of today, lying in the geographic center of Israel, is the booming capital of the Negev (a name meaning both "southland" and "dry land"), the triangle of tortured desert wilderness that makes up the southern half of the nation, its tip reaching to the Gulf of 'Aqaba, on the Red Sea. "Israel's future lies in the Negev," Prime Minister David Ben-Gurion has said, and he has predicted that within a decade the region's present population of one hundred thousand will rise to two million. To anyone who has recently driven through the region, this is likely to seem a preposterously optimistic forecast, but so many improbable forecasts by Israel's latter-day prophet have been fulfilled that most Israelis expect Ben-Gurion will prove to be right once more.

Beersheba certainly suggests that he may. In the twelve years since the Israeli Army captured the town, its population has risen from fourteen hundred to a spectacular forty-five thousand. And not only have twentieth-century pioneers of Beersheba surrounded themselves with a cultural center, an archeological museum, three modern hotels, a score of new factories, a community grain elevator, and an existentialist night club called the Last Chance but, like their fellow-countrymen in the cities to the north, they have acquired a vigorous local patriotism. "Israel starts south of Beersheba," one enthusiastic settler assured me. "Everything north of here is Palestine." In Beersheba, chatting with my host and his wife while their small son played nearby, I learned that his opinion of the relative virtues of life in Haifa and in Beersheba was based on extensive experience. Before moving to Beersheba, he had established and managed a successful glass factory in Haifa, and as a prosperous industrialist he had lived for several years in an apartment on Mount Carmel. I asked him why he had deliberately exchanged this pleasant life for the hardships and uncertainties of a primitive settlement in the middle of nowhere, and he replied, "I'm fond of adventure, and the Negev offers plenty of opportunities for that. I like to start something new, but then I get bored just sticking around to keep it going. Everything is on the move in the Negev. The oldest industry in Beersheba got started only six years ago, and now, as you can see, new factories are going up all over the place. The Bible calls the Negev 'a land whose stones are iron and out of whose hills thou mayest dig brass,' but that's only part of the story. The proved mineral resources of the Negev also include manganese, glass clay and sand, chromium, phosphates, and half a dozen other things. There's also oil, and at present our fields are producing about fifteen per cent of the nation's needs. Unfortunately, we get no more than three inches of rainfall a year, but water is all we lack. Once we get it, we'll turn the desert into a Garden of Eden. We've finished one pipeline from the Tel Aviv area. We're about to finish another from there, and, still another is being planned from the Jordan River."

My host and his family live in a tiny two-room California-style bungalow on a wide new street bisected by a central strip along which a sprinkler system, to be fed by the new pipelines, has been installed in anticipation of the day when he and his neighbors have nothing better to do than plant grass and flowers there. "You should have seen this town when we moved here," his wife told me. "The desert actually began in our back yard. When the dry, hot khamsin was blowing, our ears and eyes and noses would be full of fine sand from morning to night. Now, thank goodness, they're growing a green belt around the town to shield it from the worst effects of the sandstorms. There were no trees at all in those days, and we wondered whether there ever would be any. Well, now you can see some fine stands of eucalyptus. There was no electricity, either. To get the news, we'd have to connect the radio to the battery of our jeep and start the engine. After a year or so, there was electricity in the evenings, but only until eleven o'clock. When we had a party, we'd invite the man who had charge of the town's generator. He was a good egg, and, what with all the talking and drinking, he'd manage to forget to turn off the current. Then, when the party broke up, he'd wait half an hour before throwing the switch, so our guests would have time to get home."

Her husband did not seem to have been listening, and when he spoke again, it was evident that he had been thinking not of past parties but of future industrial projects. He had just finished sett-

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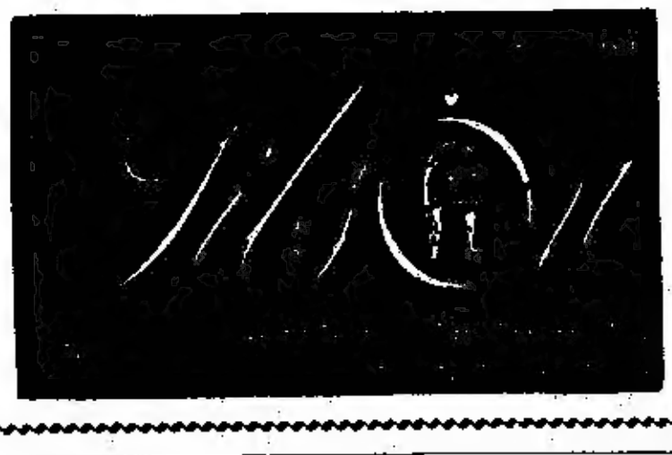

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ing up a ceramics factory in Beersheba, but I gathered that he was already finding the routine of managing it monotonous. He spoke wistfully about the possibility of setting up a plant for making mirrors, and another for making meerschaum pipes. He thought the pipes, especially, might appeal to tourists. Now all he had to do, he said, was cut through enough bureaucratic red tape to obtain government financing. "He gets these ideas from a book of a thousand recipes for making everything from parachutes to pickles," his wife said affectionately, and he smiled and said, "As a matter of fact, the satisfaction of converting ideas into profitable realities is about the only incentive a man has for working down here. All of us who came here at approximately the same time are now making approximately the same salary — five hundred pounds (about two hundred and fifty dollars) a month. No one here is rich, and no one is poor. We all have similar houses — most of them built by the government, some by the Israeli Labor Federation, and some by the Jewish Agency—and we all send our children to the same school. Most of us have refrigerators and washing machines, and none of us have anything that could be regarded as a status symbol. That may come later. And if it does, I'm going to pack up and move on farther south — maybe to Eilat. Now, *there's* a town with a future!"

Most communities in the Negev have a legendary past as well as a seemingly limitless future, and Eilat is no exception. Its past goes back at least to the tenth century B.C., when, known as Eloth, it was a prosperous trading center in the dominion of King Solomon and rated a passing reference in I Kings 9:26: "And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom." From then on, under various names and rulers, Eilat went the way of many other cities of antiquity — repeated destruction by fire, repeated rebuilding on more or less the same site, and, in recent times, occupancy as a small military outpost — until March 10, 1949, when, despite formidable difficulties, the Israeli Army established a sizable permanent garrison there. Eleven years ago, Egypt unintentionally gave Eilat a mighty boost by closing the Suez Canal to Israeli shipping, thereby making the town the home port for the considerable segment of the Israeli merchant fleet — currently totalling five passenger vessels, thirty-five freighters, and five oil tankers — that had been accustomed to ply between the Orient and Israel. Moreover, a good many German, Japanese, Dutch and Swedish vessels now put in at Eilat regularly, and the town's boosters say that even if Nasser lifted his Suez ban their shipping business would continue, because Eilat will soon have adequate, come-one-come-all harbor facilities, which will attract many skippers anxious to save paying Canal tolls. Eilat is still the back door to Israel, but its citizens are confident that it is well on its way to becoming the front door. It's just one more instance of the wisdom of Solomon, they say.

One morning, I took an early plane to Eilat from Tel Aviv, a trip lasting just an hour, via a smooth commuting service provided, with a minimum of fuss about weighing-in and revving-up, by reliable old DC-3s of the Arkia Airlines. My companions aloft were mostly young Israelis, who carried little luggage and were informally dressed — the men in slacks and open-neck shirts, the women in bright summer dresses. A one-way plane trip costs ten dollars, and those who find this too dear can make an eight-hour bus trip across the Negev at half the price. At the moment, plans are in the works to build a railway from Beersheba to Eilat.

Approaching Eilat from the air, for miles one looks down on an astonishingly desolate panorama of yellow sandstone cliffs, grayish granite mountains, and earth-brown loess hills, which give way at last to the startling beauty of the Gulf of 'Aqaba, with Eilat perched on its northern shore, on a nine-mile-wide appendage of land that marks the southernmost tip of Israel — squeezed in between the Egyptian boundary, on the west; the Jordanian part of 'Aqaba, directly across the Gulf; and, on the southeast, a Saudi Arabian border post.

The Red Sea, of which the Gulf is an inlet, is really red off Eilat, for its bottom is lined with red stone visible through its crystal-clear water. The effect of the color is heightened by reflections of the dark-purple and ochre mountains that rise above the shore. Glass-bottomed boats take visitors out to peer down at yellow and electric-blue fish swarming around the red coral reefs in a sort of national marine park. Signs along the beach warn, "Do Not Remove the Coral," but a recently completed jetty capable of berthing two ten-thousand-ton ships testifies to the fact that some of the more hazardous coral *is* being removed, and reminds the visitor that a lot more will be soon, as work progresses on harbor installations destined to stretch for two miles along the shore. Along another strip of local beachfront, though, the natural beauty will presumably be preserved, if only for private enjoyment. Plans for putting up estates and luxury hotels on this once wild and worthless desert stretch are so well along that there is no more land for sale at any reasonable price.

Where a small garrison lived in isolation three years ago there are now six thousand people, and Eilat's loyal citizens are only too ready to describe their vision of its future — a population of twenty thousand by 1968 and a hundred

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thousand eventually. And again the Eilatis say that King Solomon pointed the way. He drew much of his wealth from his copper mines near the Wadi Timna, sixteen miles north of Eilat, whose ingots he traded, at the rate of three to one, for gold ingots from Ophir. Now, not far from the glassy black slag heaps left by Solomon's slaves after they smelted copper ore in primitive kilns, the roar of the rock-crushers of the Timna Copper Enterprise — a joint government and private concern that employs one out of every four adult male inhabitants of Eilat — shatters the deathly silence of the desert.

In one respect, the Eilatis believe that they will soon be one up on Solomon — as transshippers of Persian crude oil, through a pipeline now being laid across the Negev from the Gulf to the refineries in Haifa. In two respects, really. As far as I know, the Eilat of the past was never a seaside resort, but the new Eilat is fast becoming one for winter vacationists now, as evidenced by the ambitious schemes for putting up fancy waterfront hotels. Unlike Israel's Mediterranean beaches, which are a bit too chilly in the winter months, it offers excellent swimming all year round, although its summer climate, with the temperature frequently going above a hundred and twenty, scares the timid away, despite a low average humidity of twenty-seven per cent — a welcome change, some settlers think, from the moist heat of Tel Aviv. At night, whatever the season, a north wind cools the desert off, and in winter Eilatis sleep under blankets.

Down by the shore of the Gulf are twentieth-century Eilat's oldest buildings — three adobe structures that originally served as an Israeli police post and later as the headquarters of an unhappy, sweating United Nations observer team, at the time of the Suez crisis. One of the three is now used by local fishermen as a refrigerating plant, and the others are occupied by venders of souvenirs and soft drinks. Everything else in Eilat is less than five years old — its amphitheatre, its Philip Murray Cultural Centre, its Trade Unions House, its Museum of Maritime Fauna and Flora, its seven-story shopping and business center, and all its residential buildings, from adobe huts to large blocks of modern apartments. As I had gathered from my fellow-passengers on the plane, Eilat is a young people's town; in fact, I was told that the average age of its inhabitants (children included) is somewhere in the twenties. The young men and women who have settled in Eilat gave up the comforts and relative security of routine jobs in the north because they see in Eilat an exciting challenge to their energy, wits, and courage. A lot of them are native Israelis — or, as they call themselves, *sabras*, the name of the fruit of the cactus, meaning, literally, "outside prickly, inside sweet." At night, the young people of Eilat look across the Gulf at the flickering lights of the port of 'Aqaba and reflect upon how dazzling the fluorescence of Eilat must seem to the Jordonians.

The completely air-conditioned Hotel Eilat, a big, friendly, comfortable place, stands on the shorefront near the old police post. After my plane landed, I stopped in there for a late breakfast and found the manager helping his staff serve the meal from plates and bowls of food set out on long tables — fish, fruit, applesauce, cheeses, olives, egg dishes, and salads, but no meat, for in Israel nowadays the law declares that either dairy products or meat can be served, never both. Later, at lunch in another Eilat restaurant, the proprietor regretfully refused to let me have sour cream to go with a dish of Hungarian goulash. Last year, he probably would have served the cream "apart" — on the next table, that is, where I could have reached over to help myself — but not any longer. There's too much danger of trouble with the police. While many members of the younger generation are irked by the increasingly strict enforcement of the rabbinical food laws, there seems to no sign of a letup.

Behind the Eilat Hotel, a second large hotel is going up, and behind that, gently ascending toward the bare mountains, stretches the town itself. In Eilat, every road except the one leading north to Beersheba ends abruptly either at one of the borders or at the edge of the desert that presses in on the community. (Many of these roads, though they are not yet paved, are lined with fluorescent street lights.) Eilat's only source of fresh water is a pipeline running to a well in a *kibbutz* twenty-four miles away, and while the supply is ample for the moment, everyone knows that additional sources will have to be found for the future. The government in Tel Aviv has been studying the feasibility of converting sea water to fresh in a thermal-energy power plant, but such an installation would cost about nine million dollars and would raise the price of water to the consumer. Another method devised by an Israeli engineer named Alexander Zarchin, has been given a tryout in a nearby pilot plant, and now two much larger plants are to be constructed. But for the time being, while the scientists ponder and the budget-makers fret, small amounts of distilled and demineralized water are doled out free every afternoon to small children and pregnant women, because of the excessive mineral content of the pipeline supply, and many citizens gulp down soda water by the bottleful. Eilat's physicians advise a liquid intake of between two and four gallons a day.

Anybody venturing north from Eilat into the wilder parts of the Negev is advised by the authorities to go armed, as a precaution

against Arab guerillas, but in this frontier town there is no loose gunplay, no two-gun sheriff, no hard drinking. The local night club, which is called, promisingly, The End of the World (Sof Ha'olam), is operated in a haphazard fashion by a bearded veteran of the Sinai campaign, and its emblem is a shark, but the customers sit around drinking fruit juice and singing Hebrew folk songs. At another café, frequented mostly by immigrants from North Africa, I saw a gaunt, silent figure, clad in blue jeans and wearing a gun on his hip, stride in and, after grimly surveying the premises, take a seat at a table and order iced tea. At the next table were a couple of ebony-black Falasha Jews, from Ethiopia, and these, I knew, represented a far graver problem for the government than the possibility of frontier brawling, for the growing gap between Eastern and Western Jews is arousing great concern. Jews from Asian and African countries account for half of the nation's population, but they suffer from a strong feeling of inferiority. "In North Africa," an Eilat official told me, "there are social strata — the French on top, the Arabs at the bottom, and the Jews in between. North African Jews who come here hope to achieve the status of the French, so to speak. Instead, they find themselves in the class of the Arabs. They complain that they are being discriminated against. Of course, growing up in the streets of Casablanca hasn't given a new Israeli the advantages of an immigrant who went to the University of Vienna."

In Eilat, I ran across a cheerful, rotund veteran of the Israeli Army whom I had met on a previous visit to Tel Aviv. Two years ago, I found I could get a job with the Timna Copper Enterprise, so I quit the one I had up north and came down here with my family," he told me. At the moment, he said, Timna was shipping copper through the port of Eilat to England, West Germany, Portugal, Japan, and Brazil at the rate of nine thousand tons a year, but—and even he smiled at the inevitable euphoric "but" — in time it was expected to ship twice as much. I asked him whether he had any regrets about moving to this odd fringe of civilization. "None at all," he said. "Take the financial side, for instance. Salaries are higher here than in Tel Aviv, and apartments are cheaper. Admittedly, food costs more, and your water bill makes a big dent in your budget, but, on the other hand, we get some income-tax relief down here, and everybody can buy a refrigerator tax-free. Naturally, there are housekeeping problems. My wife spends an hour every morning going all over the place with a DDT gun. And she also has to do her own housework, because there's no chance of getting a servant; the Yemenite women who act as servants up north won't come down here. Then, too, except for parties we give each other, we're starved for decent entertainment, unless you count our tiny movie house, which could stand a lot more DDT than it gets. Needless to say, few of us can afford to fly to Tel Aviv and back just for an evening at the movies. What we need is a nice sidewalk coffeehouse, such as they have on Dizengoff Street up there. Still, I wouldn't go back there to live for anything." He went on to assure me that neither he nor his family minded the heat much, especially since the walls of their apartment building, like those of most of the other buildings in Eilat, are built of a porous substance through which water is circulated, and fans circulate the water-cooled air through the rooms.

What Israel lacks in size it makes up in contrast. On my last afternoon in Eilat, I went to the beach and swam in the Red Sea until six, then caught the evening plane, and at eight I was sitting in the Fredric Mann Auditorium in Tel Aviv, listening to a concert by the Israel Philarmonic Orchestra. The Red Sea swim had been exhilarating, and so was a swim that I took next morning in the Mediterranean, but within a few hours I was on my way inland and to a swim of a very different sort.

My third — and, for the time being final — venture into the Israeli countryside was a hundred-and fifteen-mile drive to Sodom, at the southern extremity of the Dead Sea, which I made in the helpful company of a tough former Israeli soldier, with gentle manners and a handsome R.A.F. moustache, whose name was Jacob Levy. As we headed out of Tel Aviv, he remarked that he was born in Jerusalem. "My father moved there from somewhere in Russia," he said. "I have no idea where, and as far as I'm concerned it doesn't matter." This, I had come to realize, was an attitude characteristic of *sabras*. Bus service being anything but frequent in the desert country between Beersheba and Sodom, we encountered several hitchhikers, and Levy, following the accepted practice in that part of the world, unquestioningly stopped to give them a lift. Our first passenger was a pretty Irish-American girl named Maureen, who was using her vacation from her job in a New York City hospital to take her first trip abroad. Her parents had assumed she would "do" Paris, London, and Rome, and were quite put out when she wrote them that she had decided to spend her whole time and all her savings in Israel, which she was exploring with immense Irish enthusiasm. She seemed surprised when Levy asked her if she was having any dates with Israeli boys. "Sure I am," she said. And how did they pass the time?" "We have soft drinks and dance," Maureen replied. "They're different from the boys back home. They're more serious about the important things, but also, in a way, more relaxed. They enjoy life."

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We dropped Maureen off at a crossroads, and a few miles farther on we picked up a young couple returning home with a sick baby they had just taken to a clinic in Beersheba. They were Moroccan Jews who had spent the past three years in a small settlement, which they liked well enough, except that there was no local doctor to look after their infant. Soon we stopped again, and a Bedouin and his son squeezed in. Levy not only speaks Arabic fluently but once spent a couple of months in the desert as the guest of a Bedouin sheik, and consequently he had no trouble conversing with this pair. They had been to Beersheba with the object of visiting the camel market, not so much with the intention of acquiring a camel as of bringing themselves up to date on the latest gossip and buying some of the flower seeds that are considered a great delicacy in Bedouin cuisine. There are some fifteen thousand Bedouins in Israel, Levy told me, and most of them have consistently refused the free land, free houses, and steady jobs that the government has offered them in an effort to make them settle down to a productive way of life. They much prefer to adhere to the customs of their ancestors — pitching their black tents in dried-out wadies, where they sow enough winter grain and raise enough camels and sheep to remain self-sufficient. When the urge comes to move, they move, and the idea of steady work is shameful to them.

Besides the Bedouins, Levy went on, there are the Arabs who decided to stay on in Israel after the partition of Palestine. They are living regally compared to those who moved out and now have only U.N. refugee camps in Jordan or the Gaza Strip to call home. Israeli Arabs have the same political rights as Israeli Jews, and hold eight of the hundred and twenty in the nation's Parliament. In the villages, where electricity, running water, irrigation, free education, and free medical service are being made increasingly available, Israeli Arabs have access to them all on a share-and-share-alike basis. Polygamy is becoming less frequent among them, and the young women are rebelling against the Moslem custom of being sold to their bridegrooms; some girls have run away from home rather than submit to it. Others have insisted on marrying without the benefit of a dowry — a heretofore unheard-of practice in Arab society.

The Moroccan couple, who did not seem very happy about having the Bedouins as fellow-passengers, got off first, with their baby. Some time later, when we were deep in the wastes of an appaling stretch of desert, the Bedouins asked to be let out. They thanked us, touching their foreheads and chests, and wandered off into the wilderness between craggy mountains toward a cluster of black tents in the far distance. Our next companions were two Israeli Army soldiers — an aloof-seeming girl corporal and a Yemenite private with lightbrown skin, black eyes, and teeth so white that Levy asked him what brand of toothpaste he used. The private said he'd never heard of toothpaste until 1950, when he and most of the Jews in Yemen were evacuated by air to Israel. Levy asked if he had been aboard the plane whose passengers lit a fire on the floor of the cabin to keep warm, and the soldier smiled feebly. It is one of the many jokes that Israelis tell, with a mixture of affection and impatience, about the Yemenites among them. These people, whose ancestors lived for more than two thousands years according to the ancient traditions of their race, are noted in Israel for their willingness to take any sort of job, and for the speed with which they have adapted themselves to the twentieth-century life of Israel. As evidence of the latter, the private said that he had an older brother and sister working in Beersheba — one as a welder in a factory, the other as an office secretary.

After half an hour or so, the private left us, and now the girl corporal, who had not said a word since she got in, assumed a still more aloof attitude as she stared out at the passing countryside. I asked her, in English, whether she spoke any language besides Hebrew, and she thereupon told Levy, in Hebrew, that she didn't like to talk to strangers. Levy laughed and said, "Name, rank, and serial number. Do we look like the enemy?" As he spoke, he smiled at her bewitchingly and gave his mustache a glorious twirl, and that did the trick. The girl laughed and said that she spoke Polish, French, and Spanish, and added that she came from Santiago de Chile, where her father, a refugee from Poland, and her mother, a Chilean, were still living. She and her brother had arrived in Israel two years earlier, she went on, "to see what the Promised Land was like," and had been so taken with the place that they had decided to stay. They were expecting their parents to join them shortly. She wasn't crazy about the Army, "but everybody has to go through it," she said, "and besides, it's a good place to make friends."

I asked, in French, what parts of the world most of her friends came from, and she looked puzzled. In only a few cases had she ever thought to inquire, she said, since she regarded them all as Israelis. But after some reflection she said, "*Voilà Claire, une amie. Elle vient de Roumanie—je crois.*"

"Typical," said Levy, "In my military outfit we had men from fifty-nine countries, capable of speaking thirty languages among them, but, of course, we all spoke Hebrew to each other. We have a saying that Israel isn't a melting pot, it's a pressure cooker."

The girl corporal asked to be dropped off at Dimona, a recently

built town whose name has inspired a popular song praising a lass — "Simona from Dimona." As the girl was thanking him for the lift, Levy twirled his mustache again and asked whether her name was Simona. "That's classified information," she said, and walked away, calling back over her shoulder, "*Shalom*" ("Peace"), the universal greeting and farewell in Israel.

About ten miles beyond Dimona, at an altitude of eighteen hundred feet, the road — a highway — began to descend a formidable cliff in a series of nine gentle curves. At the bottom was Sodom, which, at twelve hundred and ninety feet below sea level, is the lowest inhabited spot on earth. The weather had been pleasant, but now a warm wind blew up from the Dead Sea, and grew stronger and hotter until it seemed like a blast from an oven. On some of the crags, we passed guard posts where toll collectors once kept an eye out for salt caravans crawling up from the Dead Sea to the Mesopotamian town of Asa, where their cargoes contributed heavily to the early civilization of the Tigris-Euphrates Valley. The only commercial traffic we encountered on the road was trucks of the Dead Sea Works, Ltd., heavily loaded with bulk potash and bound for Haifa and Eilat, and the only other signs of life in the landscape were a few gnarled tamarisks and, occasionally, a raven circling high above us. Suddenly, at a turn in the road, Levy stopped the car. Below us, hemmed in by bleak mountain ranges, was the world's deepest rift — a ghostly labyrinth of eroded gorges and black craters, on whose far side a steep escarpment rose toward the distant wilderness of Judaea. Levy pointed out Mount Nebo, from whose summit, the Bible relates, Moses had his first glimpse of the Promised Land. It struck me that Moses must have suffered a slight sinking feeling.

We drove on down, toward a bluish expanse with a yellow haze hovering over it — the Dead Sea. The final lap of the trip lay across an arid valley, and eventually we drew up beside the impressive array of chimneys, pumps, towers, and conveyor belts used by the Dead Sea Works in the extraction of potash from the waters at its doorstep.

The dry heat, the searing wind, the racket of the machines, and the white powdered potash that blew about and settled on everything — man and machine alike — made the scene one worthy of Hieronymus Bosch. But the men toiling through this nightmare seemed content. We talked with an engineer who was a native of Czechoslovakia and had a concentration-camp number tattooed on his wrist. He had been working in the potash plant for five years, and liked it. "After some of the places I've been in, Sodom isn't so bad," he said. "For the first three years, it *was* pretty grim, because we all had to live in barracks right here on the site. None of us — not even our Moroccans, Tunisians, and Yemenites, who are accustomed to hot weather — could take it for more than ten or twelve days at a time, and then they'd have to ship us up to a higher altitude for a spell. Now things are different. The company has built houses in Dimona for all the employees — there are five hundred of us, and our families amount to another five hundred — and buses take us back and forth. The plant operates around the clock, in three shifts. The 7 a.m. to 8 p.m. shift is the killer. People tell us it must be wonderful to commute through such beautiful scenery, but as far as the day shift is concerned the only beautiful scenery is the sight of Dimona after eight hours down here."

The engineer gave me a résumé of the plant's history. Owing to the high rate of evaporation induced by the heat, he said, the mineral content of the Dead Sea is the highest of any body of water on earth — twenty-five per cent, compared to four to six per cent for the Atlantic Ocean. The Dead Sea is fed by the waters of the Jordan and four small saline streams, all of which flow through exceptionally nitrous soil. Other valuable chemicals found in the water are believed to come from hot springs at the bottom of the sea. In 1910, Moshe Novemissky, a mining engineer, built a factory at the northern end of the Dead Sea and demonstrated that potash, an excellent fertilizer, could be extracted from its waters. In 1948, the factory fell to the Arabs, who, presumably unaware of the potential value of its product, destroyed it. At the end of the war, Sodom, at the opposite extremity of the Dead Sea, became a part of Israel, but for five years the problems arising from geography and boundaries effectively cut it off from the rest of the country. Then the highway from Beersheba was put through. The Dead Sea Works, a partly government-owned company, built its plant soon afterward, and by last year it was producing potash at the annual rate of a hundred and twenty thousand tons — one per cent of the world's total output. I was not surprised to hear the engineer say that it hopes to double that amount in the next two years. Potash is second only to citrus fruit among Israel's export commodities. "We pump the sea water into large pans, where it evaporates in the sun, leaving a white deposit called carnallite," the engineer said, and he went on in this vein for some time, but I confess that by then, being blinded and choked by the dust and dizzy from the heat, I did little more than note down a few disjointed words and phrases: "Carnallite . . . suction pumps . . . classifiers . . . sylvinite . . . flotation process . . . bulk store."

The engineer added (and this I heard perfectly, since the temperature then stood at around a hundred and twenty-five) that one part of the plant — the laboratory

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— was air-conditioned. I was all for spending an instructive hour there, but Levy said a swim in the Dead Sea would be better for us, so we drove on a couple of miles, to what was once thought to be the remains of the Sodom that, according to Genesis, the Lord destroyed with fire and brimstone; now some eminent archeologists believe that the city was near the other end of the Dead Sea. However that may be, Levy pointed out a rock bearing a vague resemblance to a woman's figure, supposedly that of Lot's wife transformed into a pillar of salt, and told me it was Sodom's major sightseeing attraction. I could easily believe him, for, aside from some meagre tourist accommodations, the only other thing there was a melancholy seascape of sluggish water flanked by bare mountains and made all the gloomier by the hulks of a few abandoned scows along the shore. Casually, Levy produced a jackknife and chipped off a small piece of the unfortunate lady's torso. Sure enough, it was rock salt.

Near the beach stood a small roadside café, the Lot's Wife Inn, which sold postcards, souvenirs, soft and hard drinks, and hot and cold food, and behind this were a youth hostel and rows of rustic wooden barracks. These, I learned, are rented to sufferers from rheumatic and skin diseases whose doctors have faith in the curative power of baths in the Dead Sea at Sodom.

After a welcome pause for coffee in the locally famous Sodom cave (fifteen degrees cooler inside), we got back in the car and drove along the beach until we came to Levy's favorite bathing spot. Here the facilities consisted of a bathhouse, a basin of evil-smelling sulphuric water, and a fresh-water shower fed from a tower overhead. The shower was what appealed to Levy; after a dip in the Dead Sea, he said, it was absolutely essential. He changed to his trunks and went to try out the shower, just to be on the safe side. It worked fine.

As we walked down toward the sea, Levy warned me not to swallow any of the water and not to let any of it get in my eyes. Some people, he said, believe that a glassful of water from the Dead Sea contains enough poison to kill a man. Certainly no one would care to drink that much of it, even if it proved to be a Fountain of Youth instead. Not only is it fearfully salty but it has a most unpleasant smell. Still, it was cool, and at first I found it most refreshing, but soon my skin began to grow red and I had the sensation of being burned alive. I told Levy I thought I was done for, but he laughed and said, "Don't worry — it's just the salt. You'll feel all right in a minute." In a minute, I did. Levy, for his part, was lying on his back, practically on top of the water, as if on an air mattress; his legs were crossed, and he was rather ostentatiously reading a newspaper he had brought along. I tried to swim, but my legs rose to the surface, forcing my face into the water, so I, too, turned over on my back and just lay there, watching the colors on the mountains, which changed from ochre to orange to dark red to violet to deep blue.

Emerging from the brine, we made for the shower, and found, to our dismay, that the water tower was empty. We had to content ourselves with a rinse in the sulphuric water. Foul though its odor was, Levy said it was better to take this sort of bath than to drive all the way back to Beersheba with dried salt clogging the pores of our skin.

By the time we got under way, night was coming on. Passing the wooden barracks behind the Lot's Wife Inn, we heard a Beethoven symphony coming over a radio; near the youth hostel some boys were playing one last game of soccer. It was dinnertime, and business at the inn seemed to be good. In the deepening twilight, as we hurried along, I failed to catch a parting glimpse of the pillar of salt. I didn't look back.

BARON DE HIRSCH

(Continued from Page Sixty-One)

for a thousand years, who are starving in misery, the possibility of a physical and moral regeneration; than that I should try to free them, to build them up into capable citizens, and thus furnish humanity with much new and valuable material? Every page in the history of the Jews teaches us that in thinking this I am following no Utopian theory, and I am confident that such a result can be attained."

"Towards this noble end, Baron Maurice de Hirsch gave gifts, bequests, and endowments amounting to $150,000,000. On April 21, 1896, this great prince died at his Hungarian estate. In his diary Theodor Herzl wrote: "His death is a loss to the Jewish cause. Among the rich Jews he was the only one prepared to do something great for the poor ones."

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QUEBEC — ONTARIO — THE MARITIMES

MONTREAL MARRIAGES

STOBER-FREDSON

The marriage of Miss Shirley Fredson, daughter of Mr. and Mrs. Jack Fredson, 705 Outremont Avenue, to Avrum Joseph Stober, son of Mr. and Mrs. Moe Stober, 4405 Mariette Avenue, was solemnized at Beth El Synagogue, at half-past six o'clock, on October 22, by Rabbi A. Langner, assisted by Cantor H. Gisser. The bride was given in marriage by her parents. She was gowned in white, satin peau de soie, appliqued with Alencon lace, which had a fitted bodice; scooped neckline; long sleeves; and full skirt, with a bow at the back, continuing as a chapel train. Her finger-tip veil of tulle illusion was placed by a Queen Anne cap worked with seed-pearl-beads; and she carried a prayer book with mauve orchids, and white pom-poms, tied with silk cord and tassles. Miss Sheila Stober, sister of the groom, was maid of honour. Her mauve peau de soie gown was made with a scooped neckline; and full skirt; and she had a mauve flowered hat. Her flowers were a cascade of pink roses and white pom-poms. Miss Marcia Stober, sister of the groom, as junior bridesmaid, was in a gown of mauve organza, trimmed with matching satin; with a tiara of white pom-poms; and carried a cascade of white and mauve pom-poms. Seymour Friedman was best man. The ushers were: Ivan Abrams, Conrad Cape, cousin of the groom; Gerald Kirstenberg, Stanley Rosenthal, Jerry Peters, and Kenneth Udcoff, of Brooklyn, N.Y., cousin of the bride. Terence Michael Creatchman, cousin of the bride, was junior usher. Baskets of white chrysanthemums on white and gold-coloured pedestals with white candles and satin ribbons, decorated the Synagogue hall. There was orchestra music. Two hundred and twenty guests were received in the Synagogue hall. Mrs. Fredson, mother of the bride, was in a mauve, peau de soie gown, made with a draped bodice embellished with silver-coloured seed-pearl-beads; with matching hat. Mrs. Stober, mother of the groom, wore a mauve, satin peau de soie gown, that had a full skirt; and her hat was blue. Their flowers were corsages of mauve orchids. Mr. and Mrs. Avrum Joseph Stober spent their wedding trip in Nassau, the bride departing in a three-piece, navy-blue, floral, woollen ensemble; with a mauve orchid corsage. They have taken up residence at 6630 Wilderton Avenue. Here for the marriage were: Mr. and Mrs. Louis Glickman, Ben Udcoff, and George Udcoff, all of Brooklyn, N.Y., cousins of the bride.

Follow The Sun To The South!
SEE PAGES 73 TO 80

Out Of The Rubble Of Warsaw The Yiddish Theatre Was Reborn And Thrives

They came out of the concentration camps, out of the ruins of the ghettos, back from the lands of refuge to the rubble heap called Warsaw. By the autumn of 1945 the first knocked-together production was staged, writes Arthur J. Olsen, from Warsaw, Poland, to the New York Times. A year later Ida Kaminska, the grande dame of Jewish drama, came home from the Soviet Union. The Yiddish theatre in Poland was truly reborn.

Fifteen years later Warsaw is the site of the only surviving — and modestly thriving — Yiddish theatre in the world.

Yiddish dramas are still played in New York, Buenos Aires, Tel Aviv, London and elsewhere. But there is no permanent repertory company in any of these cities, and the seasons are sporadic. In the words of the indomitable Mme. Kaminska, "they live on guest performances." She might have added without excessive exaggeration that, so far as Yiddish theatre in Europe is concerned, it lives on Kaminska guest performances.

The Jewish State Theatre in Warsaw is a sound, established enterprise with — in all likelihood — no future at all. It succeeded in picking up the eighty-year-old tradition of Jewish drama and breathing it back to life after the

(Continued on Page Seventy-Four)

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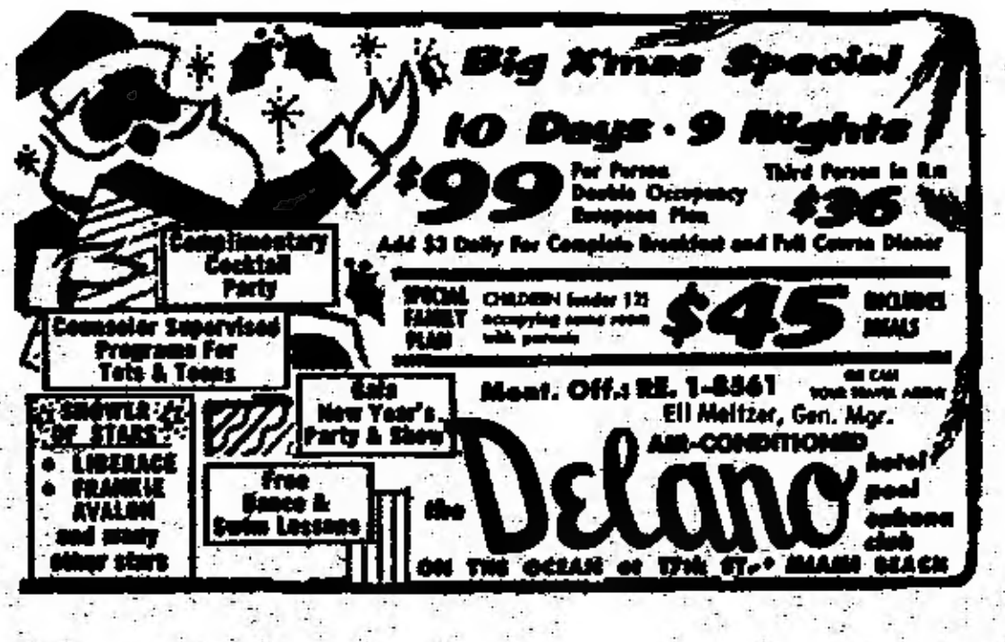
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Follow The Sun To The South!

SEE PAGES 73 TO 80

How A J. D. C. Truck Driver Saved Jewish Child Campers From The Burning Forest Of Bizerte

BY ISAAC SHEBABO, CONSULTANT ON EDUCATION, JOINT DISTRIBUTION COMMITTEE OFFICE FOR TUNISIA

Personnel of the Joint Distribution Committee in Tunis are excited. Some 120 young people camping in the forest of Bizerte have been cut off for 48 hours. Disturbed mothers have come for news. The roads are dangerous . . . contacts with Bizerte cut off . . . railroad damaged . . . How to know if all the young people have been able to take refuge in time in Bizerte, where they can find asylum and protection with the people of the Community? There are no more cars to be rented; no chauffeur wants to expose himself to danger.

It is then that Victor Habib approaches the JDC director. He asks permission to search for the Jewish campers. He is the chauffeur of the Joint, a slender man, a sportsman, former swimming champion and soccer referee of the international class. He is also the father of four children. His wife is pregnant. A child of the ghetto, he has maintained the purity of simple people and the feeling of Jewishness before all. He volunteers to leave, without anyone having asked him, obeying an inner compulsion. Victor knows the location of the camps.

The director allows him to leave without any of the other employees of the Joint, also volunteers, so that he will have a maximum number of seats in the truck. He leaves in the JDC truck, with a journalist who is armed with a pass to enter the restricted zone. The truck leaves Tunis as night falls.

At 16 kilometers from the capital, the first halt: verification of the papers by the National Guard. Then there were other stops, other verifications. How long the road seems tonight!

On the wooded slopes one sees camouflaged vehicles. Ten kilometers from Bizerte a great barricade: enormous stones, sacks of cement. The spot is deserted . . . no one around. Without hesitating, Victor gets out, moves aside the

(Continued on Page Ninety-Six)

OUT OF THE RUBBLE OF WARSAW THE YIDDISH THEATRE THRIVES

(Continued from Page Seventy-Three)

holocaust of the World War II and the accompanying scattering and disintegration of Jewish communal life.

This was almost alone the achievement of Ida Kaminska and her family, says the New York Times. The unanswerable question is: What happens when Mme. Kaminska, now forty-five years on the stage, goes?

The love affair between the Kaminskas and the Yiddish theatre stretches back to the days of Abraham Goldfaden, who founded the professional Jewish theatre in Rumania in the Eighteen Seventies. In the first quarter of this century Esther Rachel Kaminska was the dominant figure of the Yiddish stage. They called her the Jewish Elenora Duse.

When she died in Warsaw in 1925, her daughter Ida stepped into her mother's role as actress and moving spirit. This was the great age of Yiddish drama in Poland and Eastern Europe.

Poland boasted eighteen permanent Yiddish drama companies, including five in Warsaw alone. The 3,500,000 Yiddish-speaking people in Poland and the other millions of Jews in the "Provinces" of Russia, Germany, Czechoslovakia, Rumania, Hungary and elsewhere gave the Yiddish theatre a secure base and continuing inspiration.

In 1939 the Kaminska troupe fled Warsaw to Soviet-occupied Lvov. There was flight again in 1941 from the onrushing Nazis, this time to the Soviet Kirghiz Republic in Central Asia. Mme Kaminska played Yiddish drama there until 1944, when she took on a radio propaganda stint in Moscow.

"When I returned to Poland, we had literally nothing but the determination of a few people to start again," the flashing-eyed actress-director-dramatist recalled recently, says the New York Times. "Any ordinary little theatre

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group was well-established as compared to us. It seemed improbable that we could survive."

This was the time when authorities counted heads and found that 40,000 Jews remained in Poland, where once 3,500,000 had been; when people were pleased to find shelters in a cellar under a heap of rubble, when people stayed in bed at home to ward off frostbite in unheated houses.

The reborn Jewish theatre split into two groups, staged productions when it could and wherever it could find a stage. Mme. Kaminska did not know from one month to the next whether she had company enough to put on a performance. Many of the surviving Jewish theatre people were turning their backs on Poland.

The gallant attempt would probably have failed had not Poland's Communist regime come to the rescue. In 1949 the struggling Yiddish groups were nationalized as the Jewish State Theatre of Poland. Subsidies flowed in, and the era of desperate improvisation ended.

Ten years of homelessness ended with construction of a modest but adequate theatre for the Yiddish players in Warsaw, a few hundred yards from the vanished pre-war ghetto. The Jewish State Theatre is now a firmly based enterprise.

The theatre also does an occasional foreign tour, having played in Soviet cities, Tel Aviv, East Berlin and in Eastern European capitals. Mme. Kaminska had an engagement in London this autumn.

"It has been the dream of my life to appear in New York," said Mme. Kaminska, who is rarely guilty of understatement, says the New York Times. "Perhaps it will yet be. I am certain we would have a great success."

She has had several invitations to journey to the United States with three or four of her company to guest star with local Yiddish casts. These she has firmly turned down.

"It is the whole company or nothing," she explained. "I want to present the Jewish State Theatre, not just Kaminska. But that means a lot of money."

In the last decade the Yiddish company has done its duty as a state theatre by presenting works of Popov, Ostrowski, Gergely and other writers who enjoy the favor of Communist arbiters of art. It also did a Yiddish version of Leon Kruczkowski's tract, "Julius and Ethel," a highly colored dramatization of the Rosenberg spy case.

But the theatre is ultimately founded on its repertory of classic Yiddish drama and its ability to do contemporary drama of international status. Thus actor-impresario Meir Melman is now preparing a production of "Death of a Salesman" and he is trying to beat down hard-money royalty demands so he can do Paddy Chayefsky's "The Tenth Man" and a Yiddish version of "The Wall."

Follow The Sun To The South!

SEE PAGES 73 TO 80

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Follow The Sun To The South!

SEE PAGES 73 TO 80

The Jewish State Theatre has no choice but to compete with Warsaw's active Polish-language theatre in presenting plays of contemporary interest. It is the only Yiddish theatre in history that draws most of its audience from a non-Yiddish-speaking population.

The 5,000 Jews now living in Warsaw cannot fill 300 seats fifteen times a year, or even fifty times, says the New York Times. So M. Melman has installed a simultaneous-translation system whereby a playgoer can watch the stage and hear dialogue in Polish through his earphones.

"We attract Polish-speaking audiences in the first place because there's something of the exotic about the Yiddish theatre," M. Melman said in a recent effort to explain why and how the theatre survived.

"Secondly, there is a great curiosity among Poles to know something about Jewish history and culture, which has vanished in this country. Last spring we filled a 300-seat theatre in Bydgoszcz where now fifty Jews live."

An example of this appeal is the current popularity of a revival of Rotbaum's "Dream of Goldfaden," a sentimental excursion into Jewish folkways in nineteenth-century Russia. To really understand the play, one must be familiar with virtually all of Goldfaden's works. But the play is selling out this autumn.

The company is in constant difficulty maintaining its roster of competent actors. Five leading players of five years ago have left Poland for good. There is no reservoir of youngsters in Poland's small aging Jewish population. Mme. Kaminska now relies in part on non-Jewish actors capable of learning Yiddish parts.

The flow of new Yiddish drama is now a hopeless trickle. If it were not for translations — many of them by Mme. Kaminska — the theatre would be reduced to a purely classic repertoire. There is a more immediate problem in the short run. In a year or so the theatre on Krolewska Street will be torn down to make way for a new French Embassy, says the New York Times. Mme. Kaminska and M. Melman have been assured of a new and better house, but they are bracing now for a period of homelessness.

What it comes down to is that the Jewish State Theatre is sure to survive as long as it is favoured by the determined and totally dedicated presence of Ida Kaminska. The great lady of the Yiddish stage has amply demonstrated that such details as money, actors, and plays have no power to interfere with her mission of preserving a hallowed tradition.

And what happens when she eventually disappears, a visitor inquired cautiously. The actress tossed her honey-colored head and laughed merrily.

"The question is not factual," she replied. "I am immortal."

TORONTO BIRTHS

Born, to Mr. and Mrs. Mervyn Rosenzveig (nee Marilyn Hochman, formerly of Toronto, Ont.), 3605 Ridgewood Avenue, Montreal, Que., on November 9, at the Jewish General Hospital, a daughter, Jessamyn Wendy; granddaughter of Mrs. Amelia Rosenzveig, of Montreal, and the late Joseph Rosenzveig; and of Mrs. Jennie Hochman, 2525 Bathurst Street, and the late Murray Hochman.

Born, to Mr. and Mrs. Albert Rapoport (nee Annette Edelist), 98 Whitburn Crescent, on November 20, at the New Mount Sinai Hospital, a son, Bradley; brother of Warren Stephen, aged three years; grandson of Mr. and Mrs. Hyman Edelist, 44 Brookview Drive; and of Louis Rapoport, of Brantford, Ont., and the late Mrs. Bayla Rapoport; great-grandson of Mrs. Sarah Chapnik, 44 Saranac Boulevard, and the late Abraham Chapnik.

Resorts — Florida

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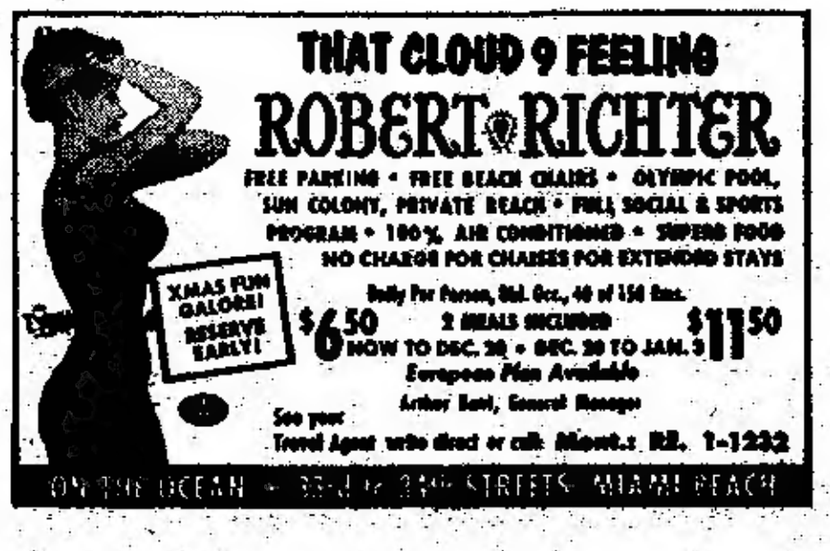
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TORONTO BIRTHS

Born, to Mr. and Mrs. Barry Solway (nee Annette Crackower), 851 Briar Hill Avenue, on November 17, at New Mount Sinai Hospital, a son, Steven Randy; grandson of Mr. and Mrs. Samuel Crackower, 2 Ridelle Avenue; and of Mr. and Mrs. Alex Gray, 876 Yonge Street; great-grandson of Mr. and Mrs. Izzy Colton, of Montreal, Que.; and of Mrs. Rose Solway, 3560 Bathurst Street.

ENGAGEMENTS

Mr. and Mrs. Jack Shapiro, 428 Crawford Street, announce the engagement of their daughter, Miss Rochelle Mary Shapiro, to Jerry Isacoff, son of Mr. and Mrs. Samuel Isacoff, 180 Combe Avenue.

APPROACHING MARRIAGES

Mr. and Mrs. Sidney H. Newman, 10 Flaremore Crescent, announce the marriage of their daughter, Miss Sandra Jane Newman, to Dr. Paul Bernard Druckman, son of Mr. and Mrs. Sidney Druckman, 51 Burnside Drive. The marriage will take place on December 12, in the Plaza Room, of the Park Plaza Hotel. Rabbi Louis J. Kashdan will officiate.

Mr. and Mrs. Harry Clarfield, 151 Old Forest Hill Road, announce the marriage of their daughter, Miss Marilyn Ann Clarfield, to Harvey Ross, son of Mr. and Mrs. Harry Ross, 7 Cottingham Road, to take place on Tuesday, January 23, at half-past five o'clock, at Beth Tzedec Synagogue.

Mr. and Mrs. Michael Yankoo, 44 Elm Ridge Drive, announce the marriage of their daughter, Miss Ellen Yankoo, to Albert Schwartz, 640 Roselawn Avenue, son of the late Mr. and Mrs. Morris

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SEE PAGES 73 TO 80

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SEE PAGES 73 TO 80

Schwartz, to take place on December 18, at six o'clock, in Beth Tzedec Synagogue chapel, Rabbi Stuart E. Rosenberg officiating.

The marriage of Miss Joan Weisfeld, daughter of Mrs. Motel Weisfeld, 16 Concord Avenue, and the late Mr. Weisfeld, to Harry Lipton, son of Mr. and Mrs. Jack Lipton, 4 Glen Edythe Drive, will take place on Sunday, December 17, at six o'clock, at the Regency Towers Hotel.

Mr. and Mrs. Jack Sky, 127 Elm Ridge Drive, announce the marriage of their daughter, Miss Linda Susan Sky, to Dr. Samuel William Grossman, son of Mr. and Mrs. Max Grossman, 23 Baycrest Avenue, to take place on Tuesday, December 19, at half-past five o'clock, at Beth Tzedec Synagogue, with Rabbi Stuart E. Rosenberg officiating, assisted by Cantor Joseph Cooper.

The marriage of Miss Lorraine Seligman, daughter of Mrs. Sally Seligman, 99 Burnside Drive, and the late James Seligman, to Frank Szirt, 100 Wenderly Drive, will take place on Sunday, December 24, at twelve o'clock noon, in the Chapel of Beth Sholom Synagogue, Rabbi David Monson officiating, assisted by Cantor Henry Wahrman.

Mr. and Mrs. William Bernard Herman, 34 High Point Road, announce the marriage of their daughter, Miss Wendy Ruth Herman, to Morton Joseph Litwack, son of Mr. and Mrs. John Litwack, of Montreal, Que., to take place on Saturday, December 16, at five o'clock, at Holy Blossom Temple.

Mr. and Mrs. Murray W. Penwick, 39 Cherrywood Avenue, announce the marriage of their daughter, Miss Dolly Doris Penwick, to Max Kerzner, son of Mr. and Mrs. Samuel Kerzner, 116 Dewbourne Avenue, to take place on Wednesday, January 3, at six o'clock, at Beth Tzedec Synagogue. Rabbi Stuart E. Rosenberg officiating, assisted by Cantor Joseph Cooper.

Mr. and Mrs. Hyman Milstein, of London, England, announce the marriage of their daughter, Miss Sharon Milstein, 753 Briar Hill Avenue, Toronto, to Murray Starkman, son of Mr. and Mrs. Louis Starkman, 6 Madoc Drive, to take place on Wednesday, December 27, at Adath Israel Synagogue, Rabbi Erwin Schild, and Rabbi Stuart E. Rosenberg officiating, assisted by Cantor Murray Nixon.

Mr. and Mrs. I. Rich, 2895 Bathurst Street, announce the marriage of their daughter, Miss Gladys Ethel Rich, to Morry Klegerman, son of Samuel Klegerman, 1545 Bathurst Street, and the late Mrs. Sarah Klegerman. The marriage will take place on Tuesday, January 2, 1962, Rabbi David Monson officiating in the study of his home.

MARRIAGES

HIRSCHBERG-TOBIAS

The marriage of Miss Marion Tobias, daughter of Mr. and Mrs. A. Tobias, 36 Clifton Avenue, to Martin Sidney Hirschberg, son of Mr. and Mrs. Thomas Hirschberg, 150 Strathearn Road, was solemnized at six o'clock, on Tuesday, October 10, at Adath Israel Synagogue, by Rabbi Erwin Schild, assisted by Cantor Murray Nixon. The bride was given in marriage by her parents. She wore a sheath gown of white peau de soie; with bouffant overskirt extending into a chapel train. Her headdress of peau de soie flowers, adorned with seed-pearl-beads, held her illusion tulle veil; and she carried a white bible with orchids and stephanotis. The maid of honour was Miss Beverley Hirschberg, sister of the groom. She wore a light pink, peau de soie gown; with a bell-shaped skirt; and a brocaded head-piece with matching veil; and carried a cascade of pink roses. The bridesmaids were: Mrs. Anthony Pruskin, Mrs. Edward Freedberg, Miss Linda Rosen, and Miss Noreen Naiman, cousin of the groom, in green peau de soie gowns, with bell-shaped skirts. The junior bridesmaid was Arlene Fisher, cousin of the bride, who wore a pink organza gown; trimmed with self-material roses. All wore matching hats; and carried cascades of pink roses. The flower girls were: Shera Dambrot and Pamela Sone, cousins of the groom. They wore baby-pink, organza dresses; with candy-striped underskirts; and matching headbands; and carried nosegays of pink roses. The best man was Brian Brown. The ushers were: Warren Tobias, brother of the bride; Irving Fisher, and Jack Pinkofsky, cousins of the bride; Robert Naiman, cousin of the groom;Sidney Linden, Stanley Cohen, Anthony Pruskin, and Edward Freedberg. At a dinner and reception at the Synagogue, three hundred and fifty guests were received. Mrs. Tobias, the bride's mother, wore a shocking-pink, peau de soie gown; with a beaded and sequinned bodice; and an A-line skirt; also a matching hat; and had a pink orchid on her evening purse. Mrs. Hirschberg, the groom's mother, was attired in a long, petal-pink, peau de soie gown; with a beaded bodice; and semi-bouffant skirt. She had a matching hat; and a pink orchid on her purse. Mr. and Mrs. Martin Sidney Hirschberg spent their wedding trip in Acapulco, and Mexico City, Mexico. The bride departed in a black, knitted wool suit; with a reversible red and black wool coat. They will reside in Toronto.

MONTREAL MEETINGS

● NATIONAL COUNCIL ●

of Jewish Women gave its Angels' Ball "Satellite Soiree", in the Queen Elizabeth Hotel under the distinguished patronage of the Prime Minister of Canada, the Right Honourable John Diefenbaker, and Mrs. Diefenbaker; and the Premier of the Province of Quebec, the Honourable Jean Lesage and Mrs. Lesage. The guests of honour were the Honourable Senator David A. Croll and Mrs. Croll. More than eleven hundred guests were present. The convener was Mrs. Myer Hendelman. Proceeds will benefit the Senior Citizens project. Paul Johns, of Simpson's, was chairman of decorations. The entire banquet floor was transformed into a "world of outer space." Guests were greeted at the foyer by "space men" dressed in silver-coloured planet suits with jewel-encrusted helmets, topped with wire aerials. The pillars at the head of the stairway were encircled with rockets, with clouds rising from the floor. Murals which gave an illusion of lunar landscaping were painted by George di Carlo, Montreal artist. At 6.30 p.m., patrons and honoured guests were tendered a champagne reception in the Royal Suite. The receiving line list sent to the Review consisted of: the Honourable Senator David A. Croll and Mrs. Croll; Mrs. Robinson, president of the International Council of Jewish Women, and the Honourable Justice Benjamin

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Robinson; Mrs. Aaron Schachter, president of the Council, and Mr. Schachter; Mrs. Jacob Elkin, honourary chairman of patrons; Mrs. Philip Vineberg, co-chairman of patrons, and Mr. Vineberg; Mrs. Myer Hendelman, chairman of the Ball, and Dr. Hendelman. A cocktail party for guests at the Ball was held at 7 p.m., in the Galerie area, where subdued lighting was used. "Space stations", where refreshments were served, were decorated to represent the planets of Venus, Mars, and Saturn. The receiving line consisted of: Mr. and Mrs. Schachter, Dr. and Mrs. Hendelman, and Mr. and Mrs. Joseph Hopmeyer. Entering the banquet hall for dinner at 8.30 p.m., guests were surrounded by shimmering stars. The dinner tables were covered with ice-blue tablecloths, centered with transparent worlds filled with twinkling stars and green vegetation. The globes were encircled with a silver orbit fastened with green and blue satin streamers. At the head table were: Senator and Mrs. Croll, the Honourable Justice Robinson and Mrs. Robinson, Dr. and Mrs. Hendelman, Mrs. N. I. Zemens, president of National Council of Jewish Women of Canada; Mr. and Mrs. Aaron Schachter, Mr. and Mrs. Philip Vineberg, Mrs. Samuel Hart, Mrs. Elkin, Mr. and Mrs. Hopmeyer, Mr. and Mrs. Cyril Reitman, Mr. and Mrs. David Cohen. The banquet menu, served French style, included smoked salmon from Nova Scotia, Italian minestrone soup, coq-au-vin Bourguignon served with Vin Bordeau blanc sec, wild rice croquettes, glazed carrots, salade Mimosa. Dessert for individual tables had a "gateau du chat noir aux cerises", designed with a rocket centrepiece. During dinner, Sacha and his violinists serenaded guests at their tables with semi-classical selections and gypsy music. The door prize was a round trip for two, first class, Montreal to Hawaii, tickets donated by Canadian Pacific Air Lines. The winner is to be announced. At 10 p.m. about two hundred and fifty guests arrived for the Ball which was opened to a waltz danced by Mrs. Schachter and Senator Choll, and Mrs. Croll and Dr. Hendelman. A midnight reception was held in the Duluth and Mackenzie Rooms. The sweet table was centred with a large cake in the shape of a globe, topped with a rocket. Also on the committee in charge of the Ball were: Mesdames Cyril Reitman, David Cohen, vice-chairmen; Joseph Pardo, patrons co-chairman; Fred Packer, Leonard Simand, tickets and reservations; Morton Mintz, Louis Firestone; Ronald Cape, Harvey Maron; hostesses. Cyril Reitman, Mr. and Mrs. Irwin Leopold, Mrs. Louis Schreiber, Mrs. Richard Bornstein, were in charge of arrangements; Arthur Diamond; Mesdames Arthur Diamond, Morton Flanders, hospitality; Joseph Hopmeyer, Harvey Sarkin, Thrift Shop; Jack Ornstein, Ball credits; Sol Gottfried, gifts; Benjamin Robinson, Joseph Hopmeyer, Aron Schacter, Jacob Elkin, Samuel Hart, Mr. and Mrs. Philip Vineberg, advisory. Patrons for the Ball were: Miss Mimi Aber, Mr. and Mrs. Edward Abramowitz, Mr. and Mrs. Robert Adelstein, Dr. and Mrs. A. Aisenstadt, Mr. and Mrs. I. Backler, Mr. and Mrs. Arthur Becker, David Becker, Mr. and Mrs. Jack B. Becker, Harry Benjamin, Mr. and Mrs. Henry Benson, Mr. and Mrs. Henry Bercovitch, Mr. and Mrs. Henry Blatt, Mr. and Mrs. Jack Blatt, Mr. and Mrs. Julius J. Block, Louis Bloomfield, Mr. and Mrs. Harry Bornstein, Mr. and Mrs. Richard Bornstein, Mr. and Mrs. Allan Bronfman, Charles Bronfman, Mr. and Mrs. Edward Bronfman, Mr. and Mrs. Gerald Bronfman, Mr. and Mrs. Harry Bronfman, Mr. and Mrs. Peter Bronfman, Mr. and Mrs. Samuel Bronfman, O.B.E., Mr. and Mrs. Gordon Brown, Mr. and Mrs. Victor Cape, Abe Caplan, Mr. and Mrs. H. H. Caplan, Mr. and Mrs. S. L. Caplan, Mr. and Mrs. Melvin Chorney, Mr. and Mrs. Edgar Cohen, Mr. and Mrs. Harry Cohen, Mr. and Mrs. Horace Cohen Mr. and Mrs. Saul Cohen, Dr. and Mrs. William Cohen, Mr. and Mrs. I. Cukier, Mr. and Mrs. Jack Cummings, Mr. and Mrs. Maxwell Cummings, Mr. and Mrs. Z. Cusmariu, Mr. and Mrs. Sol. Dermer, Mr. and Mrs. Arthur Diamond, Mr. and Mrs. F. Victor Elkin, Mrs. Jacob Elkin, Mr. and Mrs. Oscar Faerman, Mr. and Mrs. S. S. Feiner, Mr. and Mrs. M. Feldman, Mr. and Mrs. L. Finkelstein, Mr. and Mrs. A. Fisher, Mr. and Mrs. Morton Flanders, Mr. and Mrs. Ben Fraid, Mr. and Mrs. Nathan Gaisin, Mr. and Mrs. Philip Garfinkle, Mr. and Mrs. Nathan Gelber, Mr. and Mrs. Norman Genser, Mr. and Mrs. David Gilman, Mr. and Mrs. Samuel Godine, Mr. and Mrs. Norman Gold, Mr. and Mrs. Louis Goldberg, Mr. and Mrs. S. L. Goldberg, Mr. and Mrs. N. Goldenberg, Mr. and Mrs. Charles N. Goldstein, Mr. and Mrs. Jack Goodis, Harry Gordon, Harry Gorfinkle, Mr. and Mrs. Sol. Gottfried, Mr. and Mrs. Melvin Greenberg, Mr. and Mrs. Michael Greenblatt, Mr. and Mrs. Eli Greenspoon, Mr. and Mrs. Clarence Gross, Douglas Gross, Mr. and Mrs. Hyman Grover, Mr. and Mrs. Max Gruber, Mrs. Samuel Hart, Dr. and Mrs. Myer Hendelman, Mr. and Mrs. Myer Hershorn, David Hopmeyer, Mr. and Mrs. Joseph Hopmeyer, Mr. and Mrs. Gregory Javitch, Mr. and Mrs. S. Josephson, Mr. and Mrs. David Kaufman, Mr. and Mrs. Max Kaufman, Mr. and Mrs.

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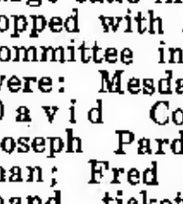
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David Kirsch, Mr. and Mrs. Saul Korman, Mr. and Mrs. Irving Kornbluth, Mr. and Mrs. Harry Kostman, Mr. and Mrs. B. J. Kruger, Mr. and Mrs. Harold Lande, Mr. and Mrs. Murray Lapin, I. Lash, Mr. and Mrs. E. M. Lawee, Mr. and Mrs. K. M. Lawee, Mr. and Mrs. Ben Lechter, Mr. and Mrs. Irwin Leopold, Mr. and Mrs. A. Levinson, Mr. and Mrs. A. Liverant, Mr. and Mrs. Mark Levitt, Moe Levitt, Mr. and Mrs. David Lipper, Mr. and Mrs. Jacob Lowy, Mr. and Mrs. Jack Lubotta, Mr. and Mrs. Moe Lupovich, Mr. and Mrs. S. Lupovich, Mr. and Mrs. L. Magil, Mr. and Mrs. Samuel Maislin, Mr. and Mrs. Henry Manella, Mr. and Mrs. Lawrence Marks, Mr. and Mrs. Harvey Maron, Mr. and Mrs. A. H. Mettarlin, Mr. and Mrs. Alfred N. Miller, Mr. and Mrs. William Miller, Mr. and Mrs. Herbert Myers, Mr. and Mrs. Fred Packer, Mr. and Mrs. Joseph Pardo, Mr. and Mrs. Hyman Pascal, Max Pascal, Mr. and Mrs. Moe Pascal, Mr. and Mrs. Adolph Pesner, Mr. and Mrs. Samuel Pesner, Ivan Phillips, Mr. and Mrs. Lazarus Phillips, Mr. and Mrs. Neil Phillips, Mr. and Mrs. J. Pickard, Mr. and Mrs. S. Pleskin, Mr. and Mrs. I. R. Ransen, Mr. and Mrs. Joseph Rappaport, Mr. and Mrs. Cyril Reitman, Mr. and Mrs. Jack Reitman, Mr. and Mrs. John Reitman, Mr. and Mrs. Louis Reitman, Mr. and Mrs. Samuel Reitman, Mr. and Mrs. William Riven, The Hon. Justice and Mrs. Benjamin Robinson, Mrs. Hyman Robinson, Samuel Robinson, Mr. and Mrs. H. Rosenfeld, Mr. and Mrs. George Rosengarten, Mr. and Mrs. M. Rosenstone, Mr. and Mrs. Harry Rother, Mr. and Mrs. Charles Rothman, Mr. and Mrs. Monroe Rovins, Mr. and Mrs. Joseph Rubin, Mr. and Mrs. Ionel Rudberg, Mr. and Mrs. Louis Rudberg, Mr. and Mrs. A. Ruddy, Mr. and Mrs. Arthur Rudnikoff, Mrs. J. Salomon, Mr. and Mrs. Samuel Salomon, Mr. and Mrs. Aaron Schachter, Mr. and Mrs. E. Schouela, Mr. and Mrs. J. Schubert, Mr. and Mrs. Mortimer Schwartz, Samuel Schwartz, Mr. and Mrs. Joseph Shapiro, Mr. and Mrs. D. A. Shefner, Mr. and Mrs. George Sheiner, Mr. and Mrs. George Sherman, Mr. and Mrs. Lawrence Silver, Mr. and Mrs. Harry Smith, Mrs. Charles Sommer, Mr. and Mrs. Eugene Stearns, Daniel Stein, Mr. and Mrs. Max Steinberg, Mr. and Mrs. Nathan Steinberg, Mr. and Mrs. Samuel Steinberg, Mr. and Mrs. Moses Toker, Arthur Tratt, Mr. and Mrs. Cecil Usher, Mr. and Mrs. Herschel Victor, Mr. and Mrs. Philip Vineberg, Mr. and Mrs. Irving Vosko, Mr. and Mrs. Percy Weissman, Mr. and Mrs. Harvey Wexler, Mr. and Mrs. Saul Yaffe, Mr. and Mrs. Hyman Zackon, Mr. and Mrs. Morris Zinman.

●Benjamin Rouben, son of Mrs. Lily Rouben, 6280 Northcrest Place, who came to Canada in August 1957, led the Province of Quebec High School Leaving examinations. Born in Egypt, in 1944, he and his family arrived in Canada in August, 1957, and he enrolled at Outremont High School. His mother tongue was French but he became the top High School graduate in the Province of Quebec in 1961. He is at McGill University, specializing in Physics. He is the son of the

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late Aldo Rouben; brother of Maurice, Claude, and Cesar.

● A talk on "The Psychology Of Fear In The Atomic Age", will be presented by Dr. A. Harold Goldsman, on Tuesday, December 5, at 8.15 p.m., at St. Matthias Church, on Cote St. Antoine Road, with the entrance on 12 Church Street. The public is invited to attend this meeting, arranged by the Westmount Branch of the Committee for Control of Radiation Hazards.

● BETH MOISHE SYNAGOGUE ●

J. J. Zlotnick, Rabbi; Sisterhood Chanukah evening is on December, 6, at 8.00 p.m.; everyone is welcome; refreshments will be served. Mesdames J. Yaffy and M. Frederick will be hostesses. Mrs. W. Gerson, president, will preside.

● PIONEER WOMEN ●

Daroma Group baking contest, which will take place at the Jewish People's Schools, 5170 Van Horne Ivenue, is on Tuesday evening, December 5. The master of ceremonies will be Gordon Sinclair and the guest speaker, Frank Lowe, of the Montreal Star. The judges will be H. Novak, of Miss Montreal; Mrs. F. Levitt; and Frank Lowe. Entries are invited. Kinnereth meeting was held at the home of Mrs. S. Shein, 4915 Plamondon Avenue. The guest speaker was Mrs. P. Lipshitz. Mrs. N. Shuster, chairman, presided. Rochel Blostein tea was at the home of Mrs. B. Stein, 6255 Northcrest Place, in memory of the late Mrs. M. Lande, Mrs. Stein's mother, who was a member of the Rochel Blostein group for many years. The guest speaker was Jacob Rabinovitch. Mrs. H. Zinman, chairman, presided. Moledeth meeting was at the home of Mrs. I. Rosen, 4000 St. Catherine Road. Mrs. B. Levine, of the group, gave a resume on the article, "Israel Revisited", written by Dr. S. B. Hurwich, of Toronto, Ont., president of the Labour Zionist Movement of Canada. Mrs. S. Gursky, chairman, presided. Omna meeting was at the home of Mrs. N. Cooperman, 4954 Mayfair Avenue. Mrs. A. Rozalinsky, a past president of Montreal Pioneer Women, and member of the advisory board, spoke on self-assessment. Mrs. I. Schlesinger, chairman, presided. A joint Chanukah meeting with Aliyah Minara Group, and Omna, will take place on December 6, at the home of Mrs. D. Finestone, 6553 Bailey Road. The speaker, Mrs. Therese Casgrain, will speak on the "Voice Of Women." Mrs. I. Schlesinger will preside. Dorot-Kanot meeting took place at the home of Mrs. L. Naglie, 1780 Glendale Road. The speaker, Mrs. J. Kovshoff, spoke on "Chassidism." Mrs. D. Nemetz, chairman, presided. Mrs. A. Seligman, cultural chairman, arranged the program. Metzuda Group tea hostesses were: Mesdames S. Kreisman, J. Kreisman, M. Tuchner, S. Zeitz, S. Gillman, S. Lieberman, S. Schachter, B. Latofsky, and S. Poch. $450 was realized for children's institutions in Israel. A tea, at the home of Mr. and Mrs. B. Wattenberg, 2780 Darlington Avenue, in honour of their thirty-second wedding anniversary, realized $105. A tea, at the home of Mrs. I. Scutelsky, 5175 Vezina Avenue, realized $65.

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● JEWISH CONVALESCENT ●

Hospital, Esther Rachel Unit, met at the home of Mrs. B. Cleman, 762 Stuart Avenue. Mrs. Pearl Rosenstein, secretary, read the minutes. The annual money shower and card party is to be held on December 11, at 8.00 p.m., at 5471 Lemieux Street. Mrs. A. Parness, treasurer; Mrs. A. Meltzer, president, presided.

● JEWISH CONVALESCENT ●

Home of Montreal, Inc., meeting was conducted by Mrs. H. Etcovitch. The raffle donated by the hostess was won by Mrs. I. Maron. Mrs. M. Moldowan, a guest, gave a donation. Two minutes silence was observed over the recent death of a member, Mrs. Freda Margolis. Mrs. J. Goldwasser is president.

● UNITED TALMUD TORAHS ●

of Montreal, Home and School Association general meeting is on Wednesday, December 6, at 8.30

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p.m., at 4850 St. Kevin Avenue. The guest speaker will be Julius Briskin, Q.C., who will speak on "The Child And The Law". Board members are: Mesdames B. Dalfen, N. Goldberg, S. Silver, W. Rabinovitch, R. Weinrauch; refreshment chairmen, Mesdames H. Davis, A. Jason; program chairman, Mrs. J. Niloff. Mrs. J. Mittleman, president, will preside.

● FEDERATION ●

of Roumanian Jews, Women's Division meeting is on December 6, at 1.30 p.m., at the home of Mrs. T. Hershcovitch, 6532 Trans Island Avenue. Mrs. M. Miller, president, will preside.

● HOSPITAL OF HOPE ●

Units meeting on December 4, at 8.00 p.m., are: Esther Caplan, at the home of Mrs. A. Uditsky, 6760 Clanranald Avenue; Isaac and Sima Rutman, at the home of Mrs. B. Rutman, 5607 Rand Avenue; Chaim Shmul Zrill, at the home of Mrs. S. Andes, 5212 Bessborough Avenue. Unit meeting on December 5, at 12 noon is: Rochel Fruma Takefman, luncheon, at the home of Mrs. J. Ulrich, 5766 Plantagenet Avenue at 2.00 p.m. are: I. J. Borrin, at the home of Mrs. M. Machlovitch, 8285 Linton Avenue; Leib Shmul Chaim Backler, at the home of Mrs. D. Backler, 2835 Bedford Road; Ben-Zion and Chana Siegal, at the home of Mrs. M. Markus, 5615 Pinedale Avenue. At 8.00 p.m. are: Chaim Revzen Junior, at the home of Mrs. J. Polansky, 2160 Noel Street; Margolick, at the home of Mrs. H. Caplan, 5773 Glenarden Avenue; Marsha Devorah, at the home of Mrs. H. Goldbloom, 127 Dufferin Road; Sara B. Stein, at the home of Mrs. A. Gurevitch, 4747 Carlton Avenue; Yoisef and Chasie Pinsky, at the home of Mrs. B. Schachter, 1235 Cleroux Street; Esther Oberfield Junior, at the home of Mrs. M. Miller, 5783 Eldridge Avenue. Units meeting on December 6, at 8.00 p.m., are: Brotman-Geyer, at 4465 St. Lawrence Boulevard. Mesdames I. Kanofsky, president; M. Adelman, P. Dolgy, Berther Rosen, will be hostesses. Also Fraid-Philip Cohen, at the home of Mrs. M. Abramovitch, 6585 Victoria Avenue. Units meeting on December 7, at 8.00 p.m., are: Ethel and Max Rostrogovitch at the home of Mrs. M. Sherman, 532-68th Avenue, Chomedey; Hesha Berson and Rose Moss, at the home of Mrs. A. Lubin, 955 Rockland Avenue. Brian Tanenbaum Unit met at the home of Mrs. J. Glazer, 836 McEachran Avenue; Henry Shuster Unit, at the home of Mrs. H. Shuster, 6066 Durocher Avenue; Chasie and Gittel Unit, at the home of Mrs. M. Blauer, 5214 Mountain Sights Avenue; Mothers Unit, at the home of Mrs. I. Rimoin, 4375 Grand Boulevard. On Tuesday, December 5, at 8.00 p.m., Chasie and Gittel Unit will meet at the home of Mrs. M. Shindel, 4947 Isabella Avenue; on Wednesday, December 6, at 2.00 p.m., Saibel Rubin and Abraham Blumenthal, at the home of Mrs. Yetta Schwartz, 5180 Victoria Avenue.

● JOINT CAMPAIGN ●

For Combined Jewish Appeal And United Israel Appeal: The unprecedented total of $3,575,661 was raised in the 1961 campaign, an increase of close to $263,000 over the total amount raised in 1960, as announced by the general chairman, Gordon Brown, at the closing dinner, at the Windsor Hotel, attended by over 500 campaign workers. This is the largest sum ever raised in an annual campaign in the Montreal Jewish community, and the most ever achieved in one campaign by any Jewish community in Canada. A specially-designed, sterling silver Menorah was presented to Mr. Brown, by Allan Bronfman, a past chairman, now honorary chairman of the corporations division, for "unprecedented achievement and extraordinary dedication". A bronze plaque inscribed with the names of the 42 past chairmen of the central annual Jewish fund-raising campaigns in Montreal since 1917 was presented. Samuel Bronfman, honorary chairman, responded on behalf of all the past-chairmen. The Federation of Jewish Philanthropies was the forerunner of the Federation of Jewish Community Services. In 1941 the Federation fund-raising campaign became part of the Combined Jewish Appeal; and in 1951 the Combined Jewish Appeal entered into a partnership with the United Israel Appeal to inaugurate the Joint Campaign. Joel Rottman, chosen as the outstanding campaigner in the 1961 campaign, was awarded the Michael Hirsch Memorial Trophy. Mr. Brown described him as "a person who extended almost unbelievable effort" for the campaign, assuming the task of upgrading the gifts of over 600 contributors. He was also one of the top campaigners in the special names and trades divisions. Another special presentation was the 1961 Award of Merit, given to Harry Reichson and presented by William Gittes, chairman of the awards committee. In the trades division which covers the largest number of contributors, award winners were: Samuel Richer, of the fur trade section; Irving Wenger, of the jewellery trade committee; Sidney Ostrov, of the women's sportswear section. These chairmen were honored for highest percentage of cards covered; greatest number of new gifts; highest percentage of increases. The Ida Steinberg Memorial Trophy was presented to Harry Cohen. Norman Rill won the vice-chairman's Challenge Trophy for the best all around record as a canvasser and team captain. Joseph Abrams, named as the most outstanding campaigner in the Metropolitan division, was presented with the Mark Workman Memorial Trophy. Marion Lazar and Maxwell Mendelsohn, chairmen of the Youth division, won the Lionel Stein Memorial Trophy. In the Young Business Men's division, Mitchell Garfinkle was named the outstanding campaigner; in the Employees division, Nathan Shuster was given a special award.

● HEBREW LADIES ●

Sick Benefit Society audit meeting took place at the home of Mrs. D. Mabo, 3070 Linton Avenue. Mrs. H. R. Dolman, financial secretary, presented the books. Others present were: Mesdames N. A. Plotkin, S. J. Snitzer, I. R. Rosenberg, J. E. Turowitz, S. R. Silverman, R. Kimmel. Income from September 15, 1960 to September 1961, from dues, teas, rummage sale, tag day, and other sources came to $2,030.55. Monies paid out were: general expenses, $100; relief to members, $50; Sick Benefit members, $100; Mizrachi Lieff Chapter tea, $5; Ladies Soimech Noiflum, $10; Mackay Institute, $10; Cerebral Palsy, $10; School for Handicapped Children, $10; Society for Emotionally Disturbed Children, $10; Jewish National Fund, $18; International Association of Firemen, Local 985, $15; Quebec Chapter of the Canadian Poliomelitis Foundation, $25; Canadian Association of Mental Hygiene, $25; Canadian Red Cross, $25; Combined Appeal for the Blind, $25; Victorian Order of Nurses, $25; Montreal Association for Multiple Sclerosis, $50; Mizrachi, $1,000, on pledge of $3,000; total to date, $9,000. Congratulations were extended to Mr. and Mrs. Samuel Cohen on the bar-mitzvah of their grandson, Bernard Samuel, son of Mr. and Mrs. Joseph Cohen, 5768 Palmer Avenue, who was called to the Reading of the Law, at Chevra T'hilim Synagogue; grandson of Mr. and Mrs. M. Blatt, 6187 Wilderton Avenue; also to Mrs. Ida Antecol, 6060 Macdonald Avenue, on the ninth birthday of her grandson, Harold Mark, son of Mr. and Mrs. David Abramovitch, of that address, brother of Helaine, aged ten years; and Shana, three; grandson of Mrs. Anna Abramovitch, 5535 Beaucourt Avenue; also to Mrs. R. Cohen, on the sixth wedding anniversary of her son-in-law and daughter, Mr. and Mrs. Matthew Kurtzman (nee Edith Cohen), 785 Wiseman Avenue; also to Mr. and Mrs. I. Gampel, 4428 A. De Bullion Street, on the fourth birthday of their granddaughter, Phyllis, daughter of Mr. and Mrs. Jack Stein, 4052 Mackenzie Street; sister of Garry, aged ten years; and Marilyn, two; granddaughter of Mrs. Yetta Stein, of Ste. Agathe, Que., and the late P. Stein; also to Mr. and Mrs. I. Rosenberg, 3385 Barclay Avenue, on the ninth birthday of their granddaughter, Sheila, daughter of Mr. and Mrs. Michael Medjuck, 3375 Barclay Avenue; and of the late Mr. and Mrs. A. Medjuck, of Russia. Sympathy was extended to the family of the late Mrs. Toba Rockwerg Gold, 2450 Bedford Road. Chanukah party is on December 4, at 8.00 p.m., at 4170 St. Urbain Street. Movies, raffles and door prizes. The hostesses are Mesdames N. Plotkin, R. Dolman, B. Rutter, I. Rosenberg, M. Mabo, I. Antecol and R. Antecol.

● CANADIAN WIZO ●

Mrs. Charles Eisenstat, 4125 Blueridge Crescent, national vice-president, entertained at a luncheon at her home in honour of Mrs. Rosa Ginossar, Jerusalem Israel chairman of World Wizo executive who was here on an official visit. Present were: Mesdames Harry Cohen, of Sydney, N. S., national president; William Riven, 4125 Blueridge Crescent; D. P. Gotlieb, of Winnipeg, Man.; Anna Raginsky, 4250 Sherbrooke Street West; Rosa Singer, 5480 Lemieux Avenue, honorary presidents; H. Sokolov, of Winnipeg, Man.; B. M. Alexandor, of Ottawa, Ont.; Ezra Lozinski, 4300 Western Avenue; national vice-presidents; H. Wisenthal, 64 Summit Circle, national treasurer; B. M. Bloomfield, 3180 St. Sulpice Road, financial secretary; Hyman Heft, 4687 Roslyn Avenue, corresponding secretary; Joseph Adler, 359 Clarke Avenue, executive director.

● ADATH ISRAEL ●

Synagogue, Rabbi Charles Bender: Sheldon, son of Mr. and Mrs. Joseph Schreter, 45 Lyncroft Road, will be called to the Reading of the Torah, on December 2, in celebration of his Bar Mitzvah. The annual donor luncheon of the Sisterhood is on December 12, at 12.30 p.m. Mrs. Shulamith Spector, writer and lecturer, will describe the land and people of Israel. Chairmen are: Mesdames Joel Sternthal, Joseph M. Hubscher, Nathan Shuster, Jack Steinberg. The convener of the souvenir program book is Mrs. Nathan Bierbrier. Mrs. Wolfe Ordower, president, will preside. This is a partial list of subscribers as sent to the Review: Mrs. Leon M. Adler, Miss Mabel Bender, Mesdames J. Bennett, S. Berggrun, J. Bergman, M. Bergman, G. Brown, I. Brown, M. Brown, M. Browns, R. Bierbrier, N. Brender, M. Caplan, B. Chazonoff, I. E. Cleman, B. Cleman, M. Clayman, H. Cohen, N. Cohen, M. Cooperberg, A. Dalfen, L. Deitcher, W. Dobsinsky, D. S. Dubin, C. Eisenstat, J. Eltes, M. Felsher, L. Fine, S. Fine, J. N. Frank, H. B. Fried, G. Freeman, S. D. Gameroff, A. Gelber, J. L. Gewurz, L. Glazer, M. Gordon, S. S. Gordon, H. F. Gold, N. Gold, E. Goldberger, B. Goldstein, D. C. Greenberg, P. Greenberg, M. Gruber, T. Hahamovitch, M. Herzig, F. Hubscher, S. Jacobson, I. N. Knight, M. Lippman, C. D. Maldoff, I. C. Mendelsohn, M. Mendelsohn, M. I. Mendelsohn, S. Mintzberg, B. Morris, H. Neamtan, S. Oelbaum, J. Peretz, J. Pfeiffer, G. Peterson, A. Pinsky, L. Pinsky, J. Quint, S. Rabinovitch, J. Ralph, L.

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Riven, H. Rosenberg, J. Rosenbloom, L. Rosenfeld, D. Rothenberg, L. Rubinovitch, C. Rudick, I. Rothstein, J. Safier, A. I. Schachter, W. Schmeltzer, J. Shapiro, L. Shiff, S. Shiff, R. Shiller, N. Shuster, B. Silverman, D. L. Silverstone, J. Siminovitch, H. Spiegel, H. A. Starr, J. Steinberg, B. M. Sternthal, S. Stotland, A. Tafler, M. Tencer, A. Tencer, J. N. Trehub, M. Vinegar, S. W. Weber, S. Wenger, Z. Weisz, S. Wenger, J. Winer, L. Wiseman, S. Yaphe, M. Zalman, D. Zuckerman. Students of Adath Israel High School will give their Chanukah party on December 3. Montreal Jewish students who could not write their College Entrance Board Examinations on Saturdays, may write them on December 3; January 14, 1962; March 4, at Adath Israel Academy.

● SHAAR HASHOMAYIM ●

Synagogue, Rabbi Wilfred Shuchat: Kenneth Malcolm, son of Mr. and Mrs. Earl I. Glance, 4086 Marlowe Avenue, will be called to the Reading of the Torah in celebration of his Bar Mitzvah. A Chanukah service and consecration ceremony for Girls will be inaugurated on December 3, at 4:30 p.m., on the completion of a special course under the guidance of Mrs. Wilfred Shuchat. The girls are: Katherine Adelman, Brenda Berzan, Marilyn Blumer, Louise Brott, Marlene Brownstein, Carol Cohen, Louise Cooper, Franceen Goodman, Margot Lande, Ena Lazurus, Susan Levine, Bluma Litner, Margo Maron, Ellen Poznansky, Ruth Rabinovitch, Wendy Raich, Claudia Rawas, Cheryl Rosen, Stephanie Scherzer, Erica Shacter, Louise Shapera, Beverley Snarch, Roslyn Spears. The Chanukah ceremony will be conducted by Rabbi Shuchat, Cantor Nathan Mendelson, Jules Roos. Reception. The Breakfast Forum, on December 3, at 10 a.m., will hear as guest speaker Dr. Harry C. Ballon on: "Pioneer Canadian Jewish Physicians". The chairman, Harry Barshaw, is assisted by Harold Shapiro, Melvin Miller. The Sisterhood and Men's Association Chai Chanukah formal dinner dance is on December 9, at 7 p.m. in the Community Hall. Chairmen are Mrs. Joseph Caplan, Arthur Ruddy. Friends invited. For reservations call Mrs. Ralph Cummings, HU. 6-9175; Mrs. Boaz Miller, HU. 4-0528. Friday evening hour and Oneg Shabbat is on December 1, at 8:30 p.m., with Benjamin Herson, presiding. Charles Schwartz will act as cantor. A discussion, "The Four Directions of Judaism", will be held by: Hillel Becker, Reconstructionist; Howard Golden, Conservative; Brahm Silver, Reform; Dr. Charles Solomon, Orthodox. Stanley Messer will be moderator. The chairman is Joel Rubinovich. Young adults and their friends invited.

● TEMPLE EMANU-EL ●

Dr. Harry J. Stern, Rabbi: December 1, at 8.15 p.m.; Sermon: "The Triumph Of Judaism Over Paganism." "Chanukah Of The Maccabees", musical narrative, will form part of the ritual. Oneg Shabbat. Saturday, at 11.30 a.m., sermonette: "Heroes". Monty Steven, son of Mr. and Mrs. Murray Fein, of Beaconsfield, will be called to the Reading of the Torah at both services in observance of his Bar Mitzvah. Mrs. Harry J. Stern was elected to the board of directors of the National Federation of Temple Sisterhood, for a term of four years, at the convention in Washington, D.C. Mrs. Stern is an honorary director of Temple Emanu-El Sisterhood. Mrs. Irving E. Hollobow, of Chicago, Ill., president of the National Federation of Temple Sisterhoods, will speak on "The Lights Of Sisterhood", on December 12, at 12.30 p.m., at a luncheon. Call Mrs. H. H. Lewis, WE. 3-5468.

● BNAI BRITH WOMEN ●

Business and Professional Girls' Group, Cum Laude Chapter Number 548, open general meeting on Tuesday, December 5, at 8.30 p.m., at 6445 Decarie Boulevard, will hear Samuel J. Davidson, who will talk on his trip to Israel. Miss Ray L. Shorr, president, will preside. Miss Alice Samuels is program chairman.

● QUEBEC HEART ●

Foundation Young-at-Heart Chapter, Rosenberg Artery Number Three, will give a bingo and card party on December 6, at 8.00 p.m., at 4499 Esplanade Avenue. Hostesses are the new slate of officers: Mesdames I. Gurwitz, president; J. Kovitz, secretary; R. Speigelman, treasurer; H. Clapoff, corresponding secretary; S. Lerner, program chairman. Door prizes; refreshments. Every one is welcome.

● BERGEN-BELSEN ●

Association Chanukah Festival is on December 9, with Joseph Rosensaft, president of the World Federation of Bergen-Belsen Association, and his wife, Dr. Hadassah Bimko Rosensaft, present at a gathering at the Jewish Peoples Schools, 5170 Van Horne Avenue. The Association is composed of former inmates of the Nazi Concentration camps who were liberated at Bergen-Belsen Camp on April 15, 1945. Mr. Rosensaft was the President of the D.P. Camp in the British Zone of Germany. During the war he was sentenced to death by the Nazis for escaping from the concentration camp. He was kept in the death cell from which he escaped. After the liberation Mr. Rosensaft became the leader of the Jewish D.P.'s in Germany, fighting for their Jewish and human rights. He was nicknamed "Yossel the Belsener" and won recognition from world diplomats, military men, and government officials for his efforts on behalf of all D.P.'s. Dr. Rosensaft is a physician by profession. As a doctor in the concentration camp, she saved lives by stealing medication for the sick. She was especially concerned with pregnant women who were on the death list of the Nazi officials. She hid the women and delivered their babies in cellars, attics, etc. After the liberation, Dr. Rosensaft's main concern was the children who remained alive, their welfare and future. She was the main witness at the Luneburger Process against the Belsen Nazi Commandant, Joseph Kramer, who was sentenced to death.

● TEMPLE BETH SHOLOM ●

Dr. Bernard M. Cohen, Rabbi: Services, December 1, at 8.15 p.m. Peter Hyams, son of Mrs. Hannah Hyams, 4186 Hampton Avenue, and the late Dr. Isadore Hyams, will be called to the Reading of the Law in observance of his Bar Mitzvah. Oneg Shabbat. Last week, Mrs. Joel Wolfe, Peter Guter, Howard Rosen, Lionel Rosenthall, Harry Segal, Jonathan Wolfe, Joseph Buck, Eddie Daniels, Stanley Davis, Ben Rocklin, Harry Segal, Harry Wolfe took part. The Sisterhood and Brotherhood presentation of the opera, "Hansel And Gretel", on December 2, will be under the honorary patronage of the Premier of Quebec, the Honorable Jean Lesage, and Mrs. Lesage. Additional patrons are: Mr. and Mrs. David Applebaum, Mr. and Mrs. Martin Arnovitz, Mr. and Mrs. Harvey Katz, Mr. and Mrs. Richard B. Kramer, Mr. and Mrs. Hirschel C. Samit. Additional donors are: Mr. and Mrs. Jack Adelman, Mr. and Mrs. Avrom Brodsky, Mr. and Mrs. Alex Bulkis, Mr. and Mrs. Jack Freedman, Mrs. Robert S. Dryer, Mr. and Mrs. Seymour Freedman, Mr. and Mrs. Arthur N. Friedman, Mrs. Charles Goldstein, Mr. and Mrs. Rolf Gutmann, Mr. and Mrs. Peter Issenman, Mr. and Mrs. Arthur S. Jacobs, Mr. and Mrs. Sigmund Margo, Mr. and Mrs. David R. Miller, Mr. and Mrs. Leonard Myer, Mr. and Mrs. John Newman, Mr. and Mrs. Sydney Phillips, Mr. and Mrs. Hyman Quint, Mr. and Mrs. Arthur Sandberg, Mr. and Mrs. Harold Schneider, Mr. and Mrs. Lewis Sherwin, Dr. and Mrs. I. Shragovitch, Mr. and Mrs. Melvin Stober, Mr. and Mrs. Martin Tworoger, Mr. and Mrs. J. Wexler, Mr. and Mrs. Jonathan Wolfe.

● ISRAEL MARITIME LEAGUE ●

of Canada will hold a meeting and reception on the 18th anniversary of Israel Maritime Day, December 14, at 8.30 p.m., at the Zionist Auditorium. Major Louis M. Bloomfield, Q.C., national president of the League, will preside. Pinhas Eliav, Consul General of Israel, and Mrs. Eliav will attend. Samuel Chodos, president of the Montreal Branch of the League, will be honoured for service to the League. Newest Israeli film on the life and growth of Israel will be shown. Bernard M. Bloomfield is national treasurer; Hyman Wisenthal, secretary; Mendel Ladsky, director. Officers and executive members of the Montreal Branch are: Rabbi S. M. Zambrowsky. Prof. Maxwell Cohen, Abe Chodos, Hyman B. Brock, Joseph S. Caplan, Brahm M. Eisenstat, Simon Davidson, Morris Feinstein, Jack Gordon, Samuel Jacobson, Bernard Pesner, Louis U. Wiseman, Rufus Wolfe.

● DE SOLA CLUB ●

of Montreal was founded in May, 1960, to fill the need for a private Jewish dining and social club. It occupies three floors in the heart of Montreal; caters to the social requirements of the business and professional man and his family, and observes Jewish dietary laws. There are Saturday night dances and movies, family parties, membership game nights, and a women's group programs headed by Mrs. Ralph Lazar, which include a fashion show luncheon, and a project each month. Officers are: Jack Rubinovich, president; Lyon W. Fainer, Jack Shacter, vice-presidents; Dr. Charles Solomon, Charles Shuchat, secretaries; Jack Richer, treasurer; Mrs. Morie Sorkin, advisor to the executive; Rabbi Wilfred Shuchat, Rabbi S. M. Zambrowsky, Chaplains.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME BARBARA ANN BELL, Secretary, residing in the City and District of Montreal, in the Province of Quebec, will apply to the Parliament of Canada at the present or next following session thereof, for a bill of divorce from her husband, MERLIN ARNOLD SOBRIAN, Placement Officer, residing and domiciled in Shawinigan Falls, in the District of Three Rivers, Province of Quebec, on the ground of adultery.

DATED at Montreal,
this 22nd day of November, 1961.
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Attorneys for Petitioner
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Suite 1510,
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Social Notes — Montreal

At the convention of the Union of American Hebrew Congregations, and of the National Federation of Temple Sisterhoods, in Washington, D. C., were: Dr. Harry J. Stern, Rabbi, and Mrs. Stern, 3238 Westmount Boulevard; Mr. and Mrs. Alfred Miller, 986 Dunsmuir Road; Mr. and Mrs. Samuel Wechsler, 1460 McGregor Street; Mrs. George Hollinger, 5150 Hampton Avenue; Mrs. Samuel Schwartz, 4619 Michel Bibaud Street; Mrs. Louis J. Cohen, 485 Dufferin Road; and Mrs. Isidore Morrell, 879 Alexis Nihon Boulevard.

Professor Jacob Viner, retired head of the Economics department of Princeton University, N. J., now at Harvard University, in Cambridge, Mass., and Mrs. Viner were in Toronto, Ont., where he received an honorary degree from the University of Toronto. Dr. Viner has received nine honorary degrees, one from McGill University, of which he is a graduate. He is the brother of Dr. Norman Viner, 1425 Bishop Street; Mrs. M. Marcovitz, 4865 Maplewood Avenue; and Mrs. Bessie Potter, of Toronto, Ont.

Samuel Bronfman and Mrs. Samuel Bronfman, O.B.E., 15 Belvedere Road, are spending some time in New York.

Mr. and Mrs. Alec Shayne, 8201 Forest Hill Avenue, and their son and daughter-in-law, Mr. and Mrs. Jack Shayne, 125 Dorval Avenue, spent some time with the former's son and daughter-in-law, Mr. and Mrs. Herbert Shayne (nee May Wertham), and new-born son, Jonathan Allan, of New York.

Mr. and Mrs. Jack Reitman, 780 Lexington Avenue, attended the Israel fashion show in Paris, France, at the home of Baron Edmond de Rothschild. Mrs. Reitman is chairman of the committee which will present the show here next spring under the auspices of the Israel Bond Organization.

Mr. and Mrs. Herbert J. Herschorn, 5821 Notre Dame de Grace Avenue, are back after a thirteen-day Caribbean Cruise from South America, on the M. S. Gripsholm, having spent several days in New York.

Miss Carol Sitcoff, daughter of Mr. and Mrs. Nathan Sitcoff, 3895 Linton Avenue, went via Eastern Air Lines to Far Rockaway Beach, N. Y., to spend several days with Mr. and Mrs. Meyer Brasman, whose son, Bernard Leonard Brasman, is her fiance.

Here for the funeral of Mrs. Tillie Brodie, 4865 Queen Mary Road, were: Mr. and Mrs. Harry Shapiro, her brother-in-law and sister, 675 Roselawn Avenue; and Alex Richman, her nephew, 565 Old Orchard Grove, all of Toronto, Ont.

Mr. and Mrs. Samuel Rockwerg, of Hamilton, Ont.; and his cousin, Norman Rockwerg, of Toronto, Ont., were here for the funeral of their aunt, Mrs. Toba Rockwerg Gold, 2450 Bedford Road.

Mr. and Mrs. Marvin Schneiderman, 2165 Cushing Street, spent their wedding trip in Miami Beach, Florida, and Nassau. Mrs. Schneiderman is the former Miss Judy Ratner, twin daughter of Mr. and Mrs. Irving Ratner, 316 Alexis Nihon Boulevard; sister of Mrs. Ian Sendel. Mr. Schneiderman is the son of Mrs. Ida Schneiderman, 4949 Lacombe Avenue, and the late Harry Schneiderman.

Mr. and Mrs. Harry Zukerman, and Barry, and Lita, formerly of 3851 Mackenzie Street, have taken up residence at 5612 Pinedale Avenue.

Mr. and Mrs. Leonard Goldenberg, formerly of 65 Bagg Avenue, have taken up residence at 4665 Bourret Avenue.

Mr. and Mrs. N. Tinkoff, 5753 Eldridge Avenue, are spending some time at the Cromwell Hotel, in Miami Beach, Florida.

Here for the bar-mitzvah of Kenneth Malcolm, son of Mr. and Mrs. Earl Glance, 4086 Marlowe Avenue, who will be called to the Reading of the Law, on December 2, at Shaar Hashomayim Synagogue, will be: his grandmother, Mrs. Tillie Wilder; and Mrs. B. Bakalinsky, both of Winnipeg, Man.; his grandparents, Mr. and Mrs. Robert Frankel; Mr. and Mrs. H. Frankel, and Martin; Mr. and Mrs. S. Keshin, and Martin, Raymond, and Rochelle; uncles and aunts; Mr. and Mrs. Henry Daiter, and Mr. and Mrs. A. Mandel; great-uncles and great-aunts; all of Toronto, Ont.

Mr. and Mrs. Leo Levy, and Jeffrey Lawrence, and Allan Stewart, formerly of 4090 Plamondon Avenue, have taken up residence at 1392 Montcalm Avenue, Chomedey.

Mrs. Katie Fish, 5172 Rosedale Avenue, returned from Mount Vernon, N. Y., where she was a guest at a dinner in honour of her granddaughter, Miss Florence Ellen Wagman, daughter of Mr. and Mrs. Abe Wagman (nee Ethel Fish, formerly of Montreal), and her fiance, Anthony Zell Roisman, son of Mr. and Mrs. Nathan Roisman, of Oklahoma City, Oklahoma. Miss Wagman and Mr. Roisman are second-year students at Harvard Law School, at Cambridge, Mass., where Miss Wagman is a member of the Harvard Legal Aid Bureau. Mr. Roisman is director of Forensics and instructor of English at Tufts University. Miss Wagman, a member of Phi Beta Kappa, and of Mortar Board, was graduated with high honours and distinction from the University of Connecticut. Mr. Roisman, a native of Oklahoma City, was graduated Cum Laude from Dartmouth College. He won the National Debate Championship in 1960. Mr. Wagman, father of the bride, is Assistant Attorney General in charge

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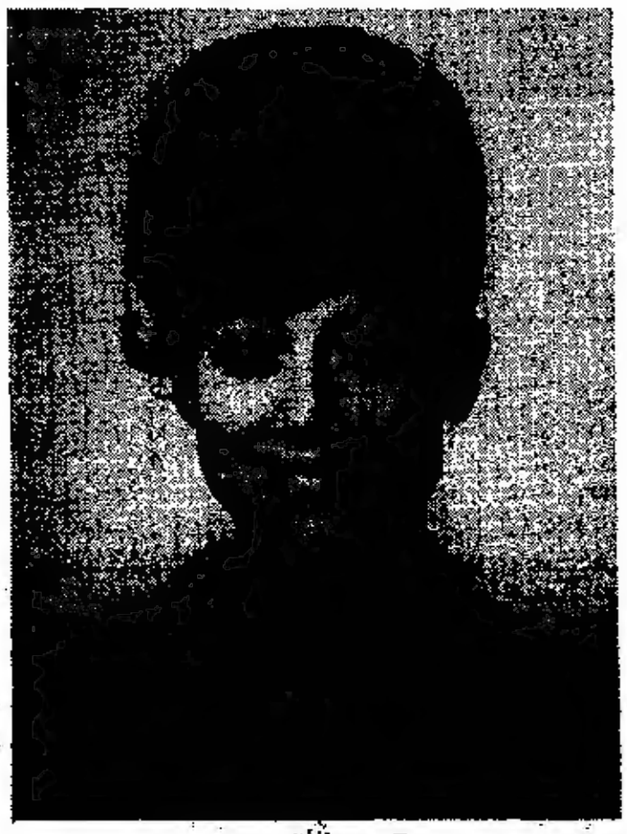

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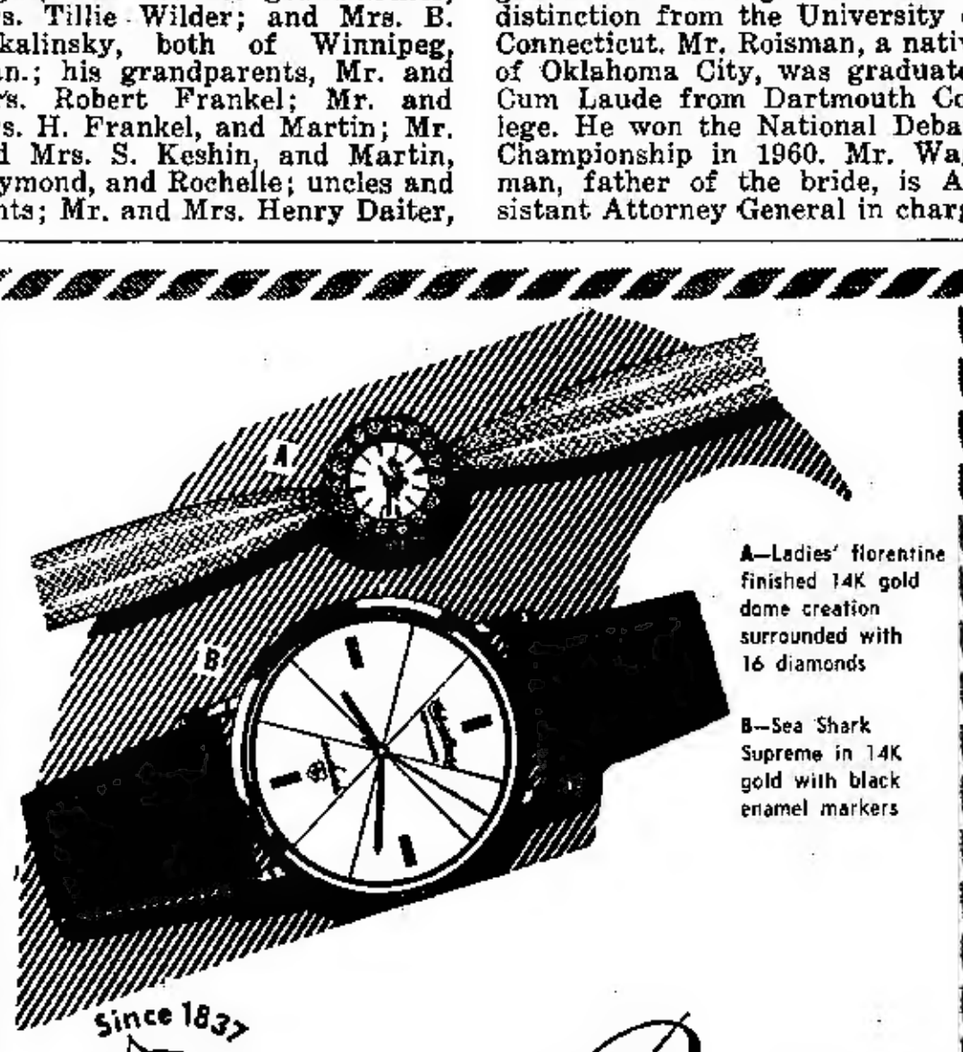

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Mr. and Mrs. Irving Fein, of Miami Beach, Florida, are here for the bar-mitzvah of their grandson, Monty Steven, son of Mr. and Mrs. Murray Fein, of Beaconsfield, who will be called to the Reading of the Law, on December 1, at Temple Emanu-El.

Mrs. Becky Grossman, and Mrs. Katie Fish, both of 5172 Rosedale Avenue, are spending two months in Miami Beach, Florida.

Mr. and Mrs. Avrum Joseph Stober, 6530 Wilderton Avenue, spent their wedding trip in Nassau. Mrs. Stober is the former Miss Shirley Fredson, daughter of Mr. and Mrs. Jack Fredson, 705 Outremont Avenue. Mr. Stober is the son of Mr. and Mrs. Moe Stober, 4405 Mariette Avenue.

Mr. and Mrs. Morris Bernstein, of Brooklyn, N. Y., and his sister, Mrs. L. Kurtz (nee Hannah Bernstein), of New Haven, Conn., were here for the funeral of their brother, Samuel Bernstein, 4818 C. Park Avenue.

Mrs. Sema Madzel Rabinovitch, of Los Angeles, Calif., was here for the funeral of her brother, Isaac Tansky, 4481 Esplanade Avenue.

Mrs. S. Katz (nee Miriam Ruvman), of Chicago, Ill., was here for the funeral of her mother, Mrs. Pearl Weislieb Ruvman, 5203 Durocher Avenue.

Mrs. Bessie Potter, of Toronto, Ont., spent five months with her sister, Mrs. M. (Ethel) Marcovitz, 4865 Maplewood Avenue, Montreal, Que.

Rabbi Ralph Stern, of New York, was here for the funeral of his father, Reverend Isaac David Stern, who died at the Jewish Old People's Home.

Mrs. J. Silver, 2265 Mantha Street, is spending some time with her son-in-law and daughter, Dr. and Mrs. Nathan M. Sheiner, and Glen Stephen, aged five and one-half years; and Patricia Ann, three and one-half, of St. Louis, Missouri.

Mr. and Mrs. Martin Bellin, spent their wedding trip in Miami Beach, Florida. Mrs. Bellin, is the former Miss Roslyn Lorna Garelick, daughter of Mr. and Mrs. Manuel Garelick, 2340 Paton Street. Mr. Bellin is the son of Mr. and Mrs. Moe Bellin, 6430 Clanranald Avenue.

Mr. and Mrs. Saul King, uncle and aunt, of New York; and Eugene King, cousin, of Mount Vernon, N. Y., were here for the bar-mitzvah of Brian, son of Mr. and Mrs. Samuel King, 850 Brunet Street, who was called to the Reading of the Law, at Temple Emanu-El.

Mr. and Mrs. John Mishkin, 6200 Clanranald Avenue, were hosts at a cocktail party at their home, to seventy-five guests, honouring the engagement of their daughter, Miss Fay Mishkin, to Joshua Zalmen Rabin, son of Mr. and Mrs. Max Rabin, 4545 Lacombe Avenue. Mrs. Mishkin was in a green, wool sheath. Mrs. Rabin wore a beige, brocaded sheath. Miss Mishkin was in a black, silk sheath. An arrangement of pink and white pom-poms and carnations adorned the table. The marriage will take place on December 23, 1962, at Chevra Kadisha-Bnai Jacob Synagogue.

Mr. and Mrs. Max Werner, 6884 Somerled Avenue, gave a cocktail party at their home to celebrate the engagement of their daughter, Miss Barbara Ann Werner, to Alvin Steinberg, son of Mr. and Mrs. Saul Steinberg, 784 McEachran Avenue. There were seventy guests. A pink and white cake of two hearts joined together, and a centerpiece of white and pink carnations and autumn flowers were arranged for the table. Mr. and Mrs. Max Werner entertained the immediate family at a dinner party at their home to mark the occasion.

Mr. and Mrs. Saul Steinberg, 784 McEachran Avenue, gave a dinner party, with fifteen guests at their home to celebrate the engagement of Miss Barbara Ann Werner, daughter of Mr. and Mrs. Max Werner, 6824 Somerled Avenue, to their son, Alvin Steinberg.

Mr. and Mrs. Ben Granek, 5870 Westbury Avenue, celebrated the bar-mitzvah of their son, Marvin, who was called to the Reading of the Law, at Beth Moishe Synagogue. He is the brother of William, aged ten years; and Henry, three; grandson of the late Mr. and Mrs. Moishe Grossman; and of the late Mr. and Mrs. Herschel Granek. Kiddush was observed. That evening Mr. and Mrs. Granek were hosts to one hundred and seventy-five guests at a dinner dance at Herzl Hall. Mrs. Granek was in a pink, satin gown, worked with gold-coloured embroidery; and made with a bell-shaped skirt. Her corsage was of mauve orchids. Those who lit the candles were: Miss Rita Zeman, Mr. and Mrs. B. Hindel, Mr. and Mrs. A. Stern, Mrs. Dorothy Rosenthal, of Hamilton, Ont.; Herman Goldberg, of Albany, N. Y.; Mr. and Mrs. O. Strwczynski, Mr. and Mrs. J. Gurevitch, Mr. and Mrs. I. Batinsky, Mr. and Mrs. H. Eichler, Mr. and Mrs. M. Blutstein, and the family. The ushers were: Samuel and Joseph Hindel, Hugh Segal, Morris Dublin, Harry Schwartzbaum, William Novikoff, Allan Zeman, and Jack Miller. Seated at the head table with the family were: Rabbi J. J. Zlotnick, Reverend J. D. Klein, Mr. and Mrs. B. Hindel, Mrs. Dorothy Rosenthal, and Herman Goldberg. The bar-mitzvah boy spoke. Rabbi J. J. Zlotnick asked the blessing over the challah. A white and gold-coloured bar-mitzvah cake and chrysanthemums and gladioli in fall shades decorated the table.

Mr. and Mrs. Samuel Silverberg, 2115 Goyer Avenue, gave a surprise dinner party at their home, to celebrate the tenth wedding anniversary of their son and daughter-in-law, Dr. and Mrs. Marvin Silverberg (nee Gittel Taitelbaum), 2260 Noel Street. There were fifty-two guests. Dr. and Mrs. Silverberg have four daughters: Shonni, Lori Nan, Robbin, and Jodi Lee. Mrs. Marvin Silverberg is the daughter of Mr. and Mrs. Gerson Taitelbaum, 6249 De-Vimy Avenue. The table held a white and yellow wedding anni-

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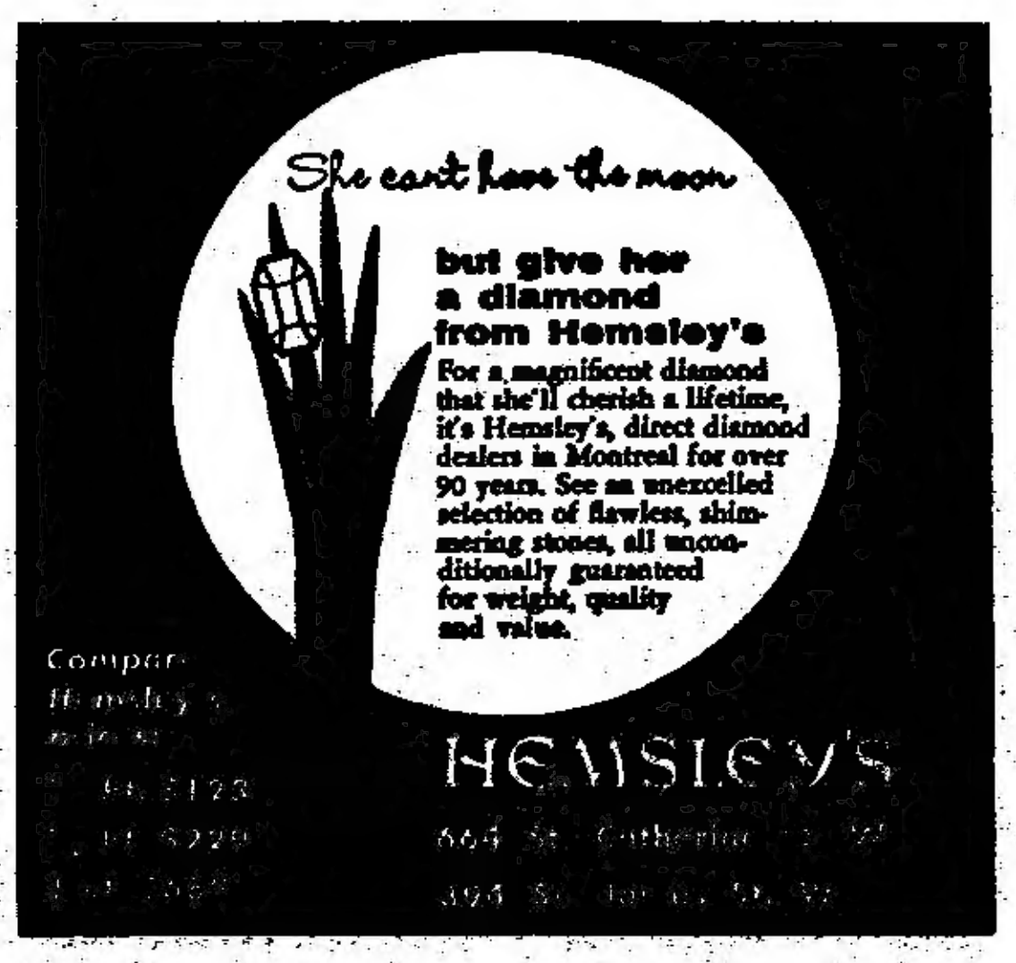
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versary cake and compositions of chrysanthemums, carnations, and pom-poms in shades of brown. Mrs. George May, of New York, was here for the occasion.

Mr. and Mrs. Aaron Shuster, 7814 Bloomfield Avenue, were honoured at a supper, given by their children, in honour of their fiftieth wedding anniversary. They have three sons and daughters-in-law: Mr. and Mrs. David Shuster, 1385 Carol Crescent; Mr. and Mrs. Moe Shuster, 121 Brookfield Avenue; Mr. and Mrs. Abe Shuster, 1878 Emanuel Street; five sons-in-law and daughters: Mr. and Mrs. Philip Schear (Minnie), 2646 Soissons Avenue; Mr. and Mrs. Joseph Breslaw (Lily), 8470 Outremont Avenue; Mr. and Mrs. Aaron Goldberg (Bernice), 2020 Mayfield Avenue; Mr. and Mrs. Moe Green (Esther), of Toronto, Ont.; Dr. and Mrs. Isidore Starr (Clara), of Laconia, New Hampshire; and fifteen grandchildren. Mr. and Mrs. Moe Green, and Dr. and Mrs. Isidore Starr, were here for the event.

Mrs. N. Kirstenberg, and her daughter, Miss Libby Kirstenberg, 5982 Mountain Sights Avenue, were hostesses at a luncheon, to fifty-five guests in the Rose Room, of Ruby Foo's, in honour of Miss Sheila Stober, daughter of Mr. and Mrs. M. Stober, 4405 Mariette Avenue, and the fiancee of the former's son, Gerald Kirstenberg. Mrs. Kirstenberg, was in a magenta-coloured, two-piece, wool suit; with a corsage of white carnations. Mrs. Stober, mother of the bride-to-be, was in a green, wool sheath; with a corsage of yellow roses. Miss Kirstenberg, wore a black, wool sheath, which had a white lace collar; and her corsage was of red carnations. Miss Stober was in a blue, wool sheath; and had a corsage of pink carnations. The table was trimmed with a centerpiece of pink and white carnations. Mrs. Louis Bronfman, of New York, was here for the party. The marriage will take place on December 10, at Chevra Kadisha-Bnai Jacob Synagogue.

Mrs. Jack Quint, 1003 Bernard Avenue West, entertained forty guests in the Queen Elizabeth Hotel, prior to the marriage of Miss Shirley Fredson, daughter of Mr. and Mrs. Jack Fredson, 705 Outremont Avenue, and the fiancee of her grandson, Avrum Stober, son of Mr. and Mrs. Moe Stober, 4405 Mariette Avenue; also for her granddaughter, Miss Sheila Stober, daughter of Mr. and Mrs. Moe Stober, and the fiancee of Gerald Kirstenberg, son of Mr. and Mrs. Nathan Kirstenberg, 5982 Mountain Sights Avenue. Mrs. Quint, was in a blue, printed suit; with a corsage of pink carnations. Mrs. Stober wore a gold-coloured, silk sheath; with a corsage of yellow carnations. Mrs. Fredson was in a grey, wool sheath; with a corsage of pink carnations. Miss Shirley Fredson wore a green, printed silk sheath; and had a corsage of yellow roses. Miss Sheila Stober was in a two-piece, blue, knit dress; with a corsage of pink roses. Each bride-to-be was presented with silver candelabra by Mrs. Jack Quint, the grandmother. The table centerpiece consisted of pink and white pom-poms and carnations.

Mr. and Mrs. Louis Klempner, 4901 Macdonald Avenue, celebrated the bar-mitzvah of their son, Gerald, who was called to the Reading of the Law, at Shaare Zion Synagogue. He is the brother of Barbara Rema, aged ten years; grandson of Mrs. Ida Mandelcorn, and the late Burach Mandelcorn; and of Mr. and Mrs. M. Klempner; great-grandson of Mr. and Mrs. E. Beckelman; all of Montreal. Kiddush was observed. That evening Mr. and Mrs. Klempner were hosts to one hundred and seventy-five guests at a dinner dance at Herzl Hall. Mrs. Klempner was in a silver lame gown, appliqued with pink roses, and made with a square neckline; wide shoulder-strap bands; and bell-shaped skirt. Those who lit the candles were: Gerald and Daniel Chirnomas, Allan and Kenneth Abramovitch, Gail and Dianne Spevack, Morton and Shelley Garellek, Helen Mandelcorn, Elaine Bernstein, Mindy Abramovitch, Elisa Cohen, Terry Ellen Goldenberg, and the family. Seated at the head table with the latter were: A. Chodosh, Gerald's teacher and Mrs. Chodosh. The bar-mitzvah boy spoke. His teacher asked the blessing over the challah. The table adornment was a white, blue, and gold-coloured bar-mitzvah cake and centerpieces of bronze-coloured and yellow chrysanthemums and carnations.

Mr. and Mrs. William Albert Liverman, 4887 Dornal Avenue, celebrated the bar-mitzvah of their son, Harvey Lester, who was called to the Reading of the Law, at Shaar Hashomayim Synagogue. He is the brother of Michael Gerald, aged ten years; grandson of Mr. and Mrs. Oscar Chaiton, 5190 Victoria Avenue; and of Mrs. Ruth Liverman, 5220 Victoria Avenue, and the late Herman Liverman. Kiddush was observed. The following evening, Mr. and Mrs. Liverman received three hundred guests in the Synagogue hall. Mrs. Liverman was in an off-white, brocaded gown, made with a beaded bodice; scoop neckline; and skirt longer at the back, with gold-coloured lame panels. She had a white orchid pinned to her purse. Mrs. Chaiton, wore a blue gown with lace bodice, and chiffon skirt. Mrs. Ruth Liverman was in a black chiffon gown. Their corsages were of white orchids. Seated at the head table with the family were: Rabbi David Roth, Reverend S. Reiter, Harvey Lester's teacher, and Mrs. Reiter, Reverend and Mrs. J. Fromm, and Mr. and Mrs. Max Liverman. The bar-mitzvah boy spoke. Reverend Fromm asked the blessing over the challah, and Mr. Chaiton, said Grace. Max Liverman was master of ceremonies. A white and gold-coloured bar-mitzvah cake adorned the table, with arrangements of white and red carnations, white daisies and pom-poms. Here for the occasion were: Mr. and Mrs. I. Potechin, Miss Eleanor Cohen, Herman Cohen, Mrs. Shirley Cohen, Mr. and Mrs. Horace Cohen; all of Ottawa, Ont.; and Miss Rae Chorlton, of Toronto, Ont.

Mr. and Mrs. Marcel Chaim, 5740 Darlington Avenue, celebrated the bar-mitzvah of their son, Samuel, who was called to the Reading of the Law, at Adath Jeshurun Hadrath Kodesh Synagogue. He is the brother of Clara, aged sixteen years; grandson of Chaim Aslatei, of Israel, and the late Mrs. Clara Aslatei; and of the late Mr. and Mrs. R. Chaim, of Roumania. Kiddush was observed. The following evening, Mr. and Mrs. Chaim were hosts to one hundred and sixty guests at a dinner dance in the Synagogue hall. Mrs. Chaim was in a white brocaded satin sheath, and had a corsage of mauve orchids. Clara wore a green peau de soie dress; with a bouquet of red and white carnations. Those who lit the candles were: Rabbi M. Miller, Samuel's teacher, and Mrs. Miller; Mr. and Mrs. F. Fry, Mr. and Mrs. L. Aslatei, Mr. and rs. H. Godney, S. Wolfe, Mr. and Mrs. M. Katz, Miss Paula Fry, and Avy Aslatei, and the family. Rabbi and Mrs. M. Miller were seated at the head table with the family. Samuel spoke and the Rabbi asked a blessing over the challah. The table was trimmed with a white and red bar-mitzvah cake and arrangements of white and red carnations. Here for the bar-mitzvah were: Mr. and Mrs. H. Godney, and Elliot; and S. Wolfe, of New York.

Mr. and Mrs. Judah Tietolman, 5624 Alpine Avenue, celebrated the bar-mitzvah of their son, Michael Elliot, who was called to the Reading of the Law, at Shaare Zion Synagogue. He is the brother of Peter, aged seventeen years; grandson of Mr. and Mrs. Z. Ruda, 4865 St. Catherine Road; and of Mrs. Rose Tietolman, 5828 Durocher Avenue, and the late Peter Tietolman. Kiddush was observed. That evening Mr. and Mrs. Tietolman received two hundred guests at a dinner dance in the Synagogue hall, the hostess wearing a gold-coloured, peau de soie sheath; and a gold-tinted orchid. Mrs. Ruda, was in a blue, lace sheath. Mrs. Rose Tietolman, wore an orchid-coloured, lace gown. Their flowers were corsages of white orchids. Seated at the head table with the family were: Rabbi Maurice S. Cohen, and Cantor Solomon Gisser. The bar-mitzvah boy spoke. Rabbi Cohen asked the blessing over the challah. The table adornment was a white and gold-coloured, bar-mitzvah cake, and gold and russet-coloured pom-poms and carnations. Here for the bar-mitzvah were: Mr. and Mrs. Max Gold, of Toronto, Ont.; and Mrs. A. Packer,

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and Miss Karen Richman, of New York.

Mr. and Mrs. David Abramovitch, 6060 Macdonald Avenue, gave a party at their home to celebrate the ninth birthday of their son, Harold Mark; brother of Helaine, aged ten and one-half years; and Shana, three; grandson of Mrs. Ida Antecol, of that address, and the late Harry Antecol; and of Mrs. Anna Abramovitch, 5535 Beaucourt Avenue, and the late Hyman Abramovitch. A blue and white birthday cake trimmed the table.

Mrs. J. Rudner, 4865 Queen Mary Road, and her daughter-in-law, Mrs. Marvin Rudner, of that address, gave a luncheon, with sixty-five guests, at the Windsor Hotel, in honour of the former's granddaughter, Miss Mara Lee Aronoff, daughter of Mr. and Mrs. Leo I. Aronoff, and the fiancee of Leon Edelstein, son of Mr. and Mrs. Meyer Edelstein, 5781 MacAlear Avenue. Miss Aronoff was in a beige and lime-coloured, silk dress, made with a pleated skirt; and a bronze-coloured orchid corsage. An arrangement of fall flowers trimmed the table.

Mr. and Mrs. Jack Stein, 4052 Mackenzie Street, gave a party at their home to celebrate the fourth birthday of their daughter, Phyllis; sister of Garry, aged ten years; and Marilyn, two; granddaughter of Mr. and Mrs. I. Gampel, 4428 A. De Bullion Street; and of Mrs. Yetta Stein, of Ste. Agathe, Que., and the late P. Stein. The table was arranged with a pink and white birthday cake.

Mr. and Mrs. Henry Segal, 5865 Decelles Place, gave a party, with twenty-five children, at Miss Montreal, to celebrate the second birthday of their son, Danny; grandson of Mr. and Mrs. B. Blumen; and of Mr. and Mrs. A. Kimmel; all of Israel. The table was centered with a blue and white birthday cake.

Mr. and Mrs. Michael Medjuck, 3375 Barclay Avenue, gave a party at their home to celebrate the ninth birthday of their daughter, Sheila; granddaughter of Mr. and Mrs. I. Rosenberg, 3385 Barclay Avenue; and of the late Mr. and Mrs. A. Medjuck, of Russia. A pink and white birthday cake decorated the table.

Mr. and Mrs. Jack Lazoff, 6305 Trans Island Avenue, celebrated the bar-mitzvah of their son, Michael Murray, who was called to the Reading of the Law, at Shomrim Laboker-Beth Yehudah-Shaare Tefillah Synagogue. He is the brother of Mrs. J. Ornstein (Patricia), 4785 Plamondon Avenue; and Harriet, aged fifteen years; grandson of Mr. and Mrs. S. Isaif, 6030 Cote St. Luc Road; and of Mr. and Mrs. D. Lazoff, 4824 Clark Street. Afterwards a Kiddush luncheon was served in the Synagogue hall to one hundred and fifty guests. Mrs. Lazoff was in a brown, wool sheath, made with an overskirt; with a mink hat. Mrs. Isaif wore a green, flowered, peau de soie dress; and a white fur hat. Mrs. Lazoff was in a beige, chiffon dress; with a white silk hat. Mrs. Ornstein wore a grey, wool suit; with a black satin hat. Harriet wore a charcoal-grey, wool dress, made with a pleated skirt; and a tangerine-coloured, felt, pill-box hat. Seated at the head table with the bar-mitzvah boy were: Philip Covshoff, Murray Clamen, Martin Isaif, Marvin Enkin, Reuben Eisman, Harvey Gladman, Michael Lowy, Joel Lecker, Robert Rapkin, Myron Rapkin, Howard Rudner, and Lazare Sarna. Dr. Chaim N. Denburg, Rabbi, asked the blessing over the challah. Cantor Arieh Suber said Grace. For table decoration there was a white and blue bar-mitzvah cake, with orange and bronze-coloured pom-poms, and yellow gladioli.

Mesdames Joseph Quint, 2349 Melrose Avenue; Ethel Cohen, 4801 Coolbrook Avenue; Samuel Fisher, 3880 St. Kevin Avenue; and Louis Lutsky, 5833 McLynn Avenue, were luncheon hostesses to twenty guests, in the Queen Elizabeth Hotel, in honour of their niece, Miss Sheila Stober, daughter of Mr. and Mrs. Moe Stober, 4405 Mariette Avenue, and the fiancee of Gerald Kirstenberg, son of Mr. and Mrs. Nathan Kirstenberg, 5982 Mountain Sights Avenue; and in honour of Miss Shirley Fredson, daughter of Mr. and Mrs. Jack Fredson, 705 Outremont Avenue, prior to her marriage to the nephew of the hostesses, Avrum Joseph Stober, son of Mr. and Mrs. Moe Stober, which was solemnized at Beth El Synagogue. The table centerpiece was composed of pink and white carnations.

ENGAGEMENTS

The engagement of Miss Myrna Clamen, daughter of Mr. and Mrs. S. Clamen, 5160 Cavendish Avenue, to Murray Brookman, son of Mrs. Fanny Brookman, 1206 Lajoie Avenue, and the late Louis Brookman, is announced.

The engagement of Miss Francine Bloome, daughter of Mr. and Mrs. Charles M. Bloome, 464 Glengarry Avenue, to Edward I. Adelson, son of Mr. and Mrs. Max Adelson, 3190 Kent Avenue, is announced. The marriage will take place on June 5, at Chevra Kadisha-Bnai Jacob Synagogue.

Mr. and Mrs. Ben Lerner, 4947 Plamondon Avenue, announce the engagement of their daughter, Miss Rhoda Lerner, to Brian Dankner, son of Mr. and Mrs. Philip Dankner, 3725 Carlton Avenue.

BAR-MITZVAHS

Kenneth Malcolm, son of Mr. and Mrs. Earl Glance, 4086 Marlowe Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 2, at Shaar Hashomayim Synagogue. He is the brother of Lorne, aged seventeen years; Mitchell ten; Douglas, six; grandson of Mrs. Tillie Wilder, of Winnipeg, Man.; and the late Louis Glance; and of Mr. and Mrs. Robert Frankel, 251 Winnett Avenue, Toronto, Ont. That evening a dinner dance will take place at Ruby Foo's.

Allan, son of Mr. and Mrs. Sender Wasserman, 5772 Smart Avenue, will be called to the Reading of the Law, in celebration of his bar-mitzvah, on December 9, at Beth David-Beth Yitzchok-Kehal Yeshurun Synagogue. He is the brother of Michael, aged ten years; and Debra, six; grandson of Mrs. Ray Levine, 5239 Trans Island Avenue, and the late Morris Levine; and of Mrs. Miriam Wasserman, 4655 St. Urbain Street, and the late A. Wasserman. Kiddush will be observed. A dinner dance in the Synagogue hall will take place that evening.

Sheldon David, son of Mr. and Mrs. Ralph Shapson, 387 Fraser Street, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 2, at Shevat Achim Synagogue. He is the brother of Stanley Mark, aged sixteen years; grandson of Mrs. Sarah Katz, of above address; and the late Isadore Katz; and of Abraham Shapson, of Brooklyn, N. Y., and the late Mrs. Sarah Shapson. Kiddush will be observed. A luncheon in the Synagogue hall will follow services.

Sheldon Marshall, son of Mr. and Mrs. Joseph Schreter, 45 Lyncroft Road, will be called to the Reading of the Law, on December 2, at Adath Israel Synagogue. He is the brother of Peter Schreter; and of Miss Margaret Schreter. Kiddush will be observed. A dinner dance will be held at Chevra Kadisha-Bnai Jacob Synagogue that evening.

Monty Steven, son of Mr. and Mrs. Murray Fein, of Beaconfield, will be called to the Reading of the Law, on December 1, at Temple Emanu-El. He is the brother of Jared, aged fourteen years; Allen, nine; and Vicki, six; grandson of Mr. and Mrs. Jack Rosenthal, of Montreal; and of Mr. and Mrs. Irving Fein, of Miami, Florida. Kiddush will be observed.

Brian, son of Mr. and Mrs. Samuel King, 850 Brunet Street, was called to the Reading of the Law, in honour of his bar-mitzvah at Temple Emanu-El. He is the brother of Melanie, aged eight years; grandson of Mrs. Rose Flomen, 3780 St. Catherine Road, and the late Bernard Steinman; and of Mrs. Jessie Kisilevsky, 5240 Bessborough Avenue, and the late Joseph Kisilevsky. A reception in the Temple hall took place that evening.

Norman Elliot, son of Mr. and Mrs. William Yudin, 5820 Clanranald Avenue, was called to the Reading of the Law, in honour of his bar-mitzvah at Chevra Kadisha-Bnai Jacob Synagogue. He is the brother of Harry Yudin, 2217 Goyer Avenue; Murray Yudin, 3584 Van Horne Avenue; Mrs. B. Krupp (Sema), 520 Fraser Avenue; and Mrs. I. Caplan (Rose), 2225 Lafortune Street; grandson of the late Mr. and Mrs. Eli Yudin; and of the late Mr. and Mrs. M. Weinhauss, all of Russia. Kiddush was observed. A dinner dance in the Synagogue hall took place that evening.

Peter Lawrence, son of Mrs. Hannah Hyams, 4186 Hampton Avenue, and the late Dr. I. B. Hyams, will be called to the Reading of the Law, on December 1, at Temple Beth Sholom. He is the brother of Barbara, aged eleven years; grandson of Mr. and Mrs. Sidney Levine, 4670 Van Horne Avenue; and of the late Mr. and Mrs. Harry Hyams. A Kiddush reception will follow the services.

Michael Elliot [illegible] Mrs. Judah Ti[illegible] pine Avenue, w[illegible] Reading of the La[illegible] Zion Synagogue. He [illegible] of Peter, aged [illegible] grandson of Mr. and Mrs. [illegible] 4865 St. Catherine [illegible]; and of Mrs. Rose Tietolman, 1825 Dorcher Avenue, and the late Peter Tietolman. Kiddush was observed. A dinner dance in the Synagogue hall took place that evening.

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APPROACHING MARRIAGES

The approaching marriage of Miss Brenda Heinmann, daughter of Mr. and Mrs. Louis Heinmann, 4850 Cote St. Luc Road, to Stephen Levy, son of Mr. and Mrs. Morrie Levy, 690 Aberdeen Avenue, will take place on December 23, at the Sheraton-Mount Royal Hotel, Rabbi Wilfred Shuchat officiating.

The approaching marriage of Miss Harriet Cohen, of New York, formerly of Montreal, daughter of Mrs. Rose Cohen, 3465 Ridgewood Avenue, and the late Mortimer Cohen, to William Walters, son of Mrs. Samuel Walters, of New York, and the late Samuel Walters, will take place on December 10, at the Windsor Hotel. Dr. Chaim N. Denburg, Rabbi, will officiate.

The approaching marriage of Miss Anita Levitt, daughter of Mrs. Sarah Levitt, 3345 Goyer Avenue, and the late Saul Levitt, to Tevie Sculnick, son of Mrs. Bertha Sculnick, 5179 St. Urbain Street, and the late Issie Sculnick, will take place on December 24, at Adath Jeshurun Hadrath Kodesh Synagogue, Rabbi Israel L. Hausman officiating.

MARRIAGES

SCHNEIDERMAN-RATNER

The marriage of Miss Judy Ratner, daughter of Mr. and Mrs. Irving Ratner, 316 Alexis Nihon Boulevard, to Marvin Schneiderman, son of Mrs. Ida Schneiderman, 4949 Lacombe Avenue, and the late Harry Schneiderman, was solemnized at Adath Israel Synagogue, on November 12, at half past six o'clock, by Rabbi Charles Bender. The bride is the twin sister of Mrs. Ian Sendel. She was given in marriage by her parents. Her gown of white peau de soie, appliqued in front with Alencon lace and seed-pearl-beads, was cut with a tight-fitted bodice; high neckline, scooped at the back; long sleeves; and full, bouffant skirt ending in a square chapel train appliqued with the lace beads. Her veil of tulle illusion was combined with a crown of seed-pearl-beads and crystals; and she carried a prayer book with white orchids and stephanotis. Mrs. Sendel, as matron of honour for her twin sister, was in gold-coloured peau de sole; made with a high neckline; and balloon-styled skirt. She had a matching tiara; and carried a cascade of gold-tinted roses. Cheryl Brenda Rabinovitch, niece of the bride; and Harriet Felsky, niece of the groom, as flower girls, were dressed alike in yellow organza; and had bandeaux of gold-tinted roses, carrying nosegays of the same flowers. Edward Felsky was best man for his brother-in-law. The ushers were: Morton Rabinovitch and Ian Sendel, brothers-in-law of the bride; Howard Rothman and Kenneth Frank, cousins of the bride; Steven Schneiderman, nephew of the groom; Morton Plotkin and Alex Plotkin, cousins of the groom; and Gerry Gold. David Felsky, nephew of the groom, was junior usher. Neil Dick was page boy. The wedding flowers were gold-coloured chrysanthemums and yellow pompoms. There was orchestra music. Afterwards a reception, with three hundred and fifty guests, was held in the Synagogue hall. Mrs. Ratner, the bride's mother, was in an off-white, sequinned lace sheath, made with a scoop neckline; and overskirt of gold-coloured peau de soie. She had a hat of that shade. Mrs. Schneiderman, the groom's mother, wore a gold-coloured, peau de soie sheath; made with a draped bodice, and skirt. Her hat matched it. Their corsages were of gold-tinted orchids. Mrs. E. Ratner, of Brooklyn, N.Y., grandmother of the bride, was in a navy-blue lace sheath; with blue hat; and had a corsage of blue carnations. Mr. and Mrs. Marvin Schneiderman, spent their wedding trip in Miami Beach, Florida, and Nassau, the bride going away in a beige mohair suit; with a corsage of pink carnations. They have taken up residence at 2165 Cushing Street. Mrs. B. Chippin, and Natalie, of Fredericton, N.B., cousins of the bride, were here for the wedding.

ENGAGEMENTS

Mr. and Mrs. Abe Wagman (nee Ethel Fish, formerly of Montreal), of Mount Vernon, N. Y., announce the engagement of their daughter, Miss Florence Ellen Wagman, to Anthony Zell Roisman, son of Mr. and Mrs. Nathan B. Roisman, of Oklahoma City, Oklahoma. Miss Wagman is the granddaughter of Mrs. Katie Fish, 5172 Rosedale Avenue.

Mr. and Mrs. Isadore C. Levit, 4839 Lacombe Avenue, announce the engagement of their daughter, Miss Carol Ann Levit, to Bert Luftman, son of Mr. and Mrs. Samuel Luftman, 4884 Isabella Avenue. The marriage will take place on December 24, at the Sheraton-Mount Royal Hotel, Rabbi Wilfred Shuchat officiating.

The engagement of Miss Renee Jacobson, daughter of Mrs. Florence Jacobson, 6299 DeVimy Avenue, and the late Jack J. Jacobson, to Manuel Karpman, son of Mrs. Annie Karpman, 2537 Ekers Road, and the late Morris Karpman, is announced. The marriage will take place on April 1, 1962, at Adath Israel Synagogue, Rabbi Charles Bender officiating.

Mr. and Mrs. Moe Pearson, 5984 Smart Avenue, announce the engagement of their daughter, Miss Menda Pearson, to Max Weinstein, son of Mrs. Ann Weinstein, 356 Laird Avenue, and the late Nathan Weinstein. The marriage will take place in February, 1962, at Beth Zion Synagogue.

Mr. and Mrs. Ben Tarter, 4882 Cumberland Avenue, announce the engagement of their daughter, Miss Rayna Tarter, to Myer Dumansky, son of Mr. and Mrs. Nathan Dumansky, 4755 Plamondon Avenue. Miss Tarter is a graduate of Macdonald College School for Teachers.

The engagement of Miss Eileen Drimer, daughter of Mr. and Mrs. Mac Drimer, 1000 Pratt Avenue, to Mendy Waxman, son of Mr. and Mrs. W. Waxman, 4817 Fulton Avenue, is announced. The marriage will take place on June 17, at Young Israel Synagogue, Rabbi Mendell Lewittes officiating.

Mr. and Mrs. Harry Chuchem, 5102 La Peltrie Street, announce the engagement of their daughter, Miss Lorraine Chuchem, to William Surkis, son of Mrs. Rita Surkis, 5401 Bourret Avenue, and the late Saul Surkis. The marriage will take place on September 2, at Adath Israel Synagogue.

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BIRTHS

Born, to Mr. and Mrs. Mervyn Rosenzveig (nee Marilyn Hochman, formerly of Toronto, Ont.), 3605 Ridgewood Avenue, on November 9, at the Jewish General Hospital, a daughter, Jessamyn Wendy; granddaughter of Mrs. Amelia Rosenzveig, 6275 Northcrest Place, and the late Joseph Rosenzveig; and of Mrs. Jennie Hochman, 2525 Bathurst Street, Toronto, Ont., and the late Murray Hochman.

Born, to Mr. and Mrs. Herbert Shayne (nee May Wertham, of Nashville, Tennessee), 85 East End Avenue, New York, on November 15, at the Lenox Hill Hospital, a son, Jonathan Allan; grandson of Mr. and Mrs. Alec Shayne, 3201 Forest Hill Avenue, Montreal, and of Mr. and Mrs. A. Wertham, of Nashville.

Born, to Mr. and Mrs. Henry Witelson (nee Sandra Judith Freedman), 4875 Dufferin Road, on November 14, at the Royal Victoria Hospital, a daughter, Tamar Sari; granddaughter of Mr. and Mrs. Hyman S. Freedman, 4727 Kent Avenue; and the late Mr. and Mrs. M. Witelson; great-granddaughter of Mr. and Mrs. Nathan Goldberg, 3976 St. Urbain Street.

DEATHS

Mrs. Augusta Levine Issenman, 561 St. Catherine Road, widow of the late Samuel Issenman, died on Sunday, November 5, at the Jewish General Hospital. She is survived by three sons: Dr. Aubie L. Issenman, Archie, and Alexandre Issenman; two daughters: Mrs. M. Katz (Pauline); Mrs. A. Regenstreif (Miriam); fourteen grandchildren; two great-grandchildren. She was the mother of the late Bernard Issenman; sister of the late Mrs. Philip Popliger (Jennie); Mrs. Joseph Steinberg (Anne); Mrs. David Blumer (Tema); and Mrs. Samuel Lefkovitch (Lily). Funeral services took place from Paperman's. Dr. Solomon Frank, Rabbi, officiated. Burial was at Spanish and Portuguese Cemetery. Mrs. Issenman was a member of Spanish and Portuguese Synagogue Sisterhood; Hadassah, Chana Rivka Central; O.R.T.; Jewish General Hospital, Women's Auxiliary; and Queen Esther Chapter of the Eastern Star.

Mrs. Ida Diamond Berson, 1350 Lajoie Avenue, the widow of Eli Berson, died at her home on Friday, November 17. She is survived by two sons: Robert, of Chicago, Ill.; Gordon, 110 Bellevue Avenue; four daughters, Mrs. Bessie Brownstein; Misses Essie and Fanny Berson, all of 1350 Lajoie Avenue; Mrs. Samuel Lerner (Sara), 813 Dollard Avenue; four grandchildren; two great-grandchildren; and a brother, Samuel Diamond, 4950 Powell Avenue. Funeral services took place from Paperman's. Dr. Solomon Frank, Rabbi, officiated. Burial was at Shaare Zion Cemetery.

Mrs. Sylvia Ditkofsky Stern, of Brooklyn, N. Y., formerly of Montreal, died as the result of a car accident in New York, on Saturday, October 14, at the age of thirty-eight years. She is survived by her husband, Murray Stern; two daughters: Misses Sharon and Arlene Stern; her parents, Mr. and Mrs. Harry Ditkofsky, 4645 Grand Boulevard; and two sisters: Mrs. Abe Cohen (Bessie), 4801 Melrose Avenue; and Mrs. Albert Vegotsky (Sunny), 2558 Montclair Avenue. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at King George Sick Benefit Society Cemetery.

Mrs. Pearl Weislieb Ruvman, 5203 Durocher Avenue, died on Tuesday, October 24. She is survived by her husband, Ben Ruvman; a son, Philip, 6385 Macdonald Avenue; two daughters: Mrs. Sima Raymer, 3305 Goyer Avenue; Mrs. S. Katz (Miriam), of Chicago, Ill.; five grandchildren: Maureen and Vivian Ruvman; Mrs. Mervin Mendelsohn (Bernice), 2700 Goyer Avenue, and Harvey, children of Mrs. Sima Raymer; Rhonda Katz; and a great-grandson, Robert Mendelsohn. Funeral services took place from Paperman's. Rabbi Isaac J. Teicher officiated, assisted by Cantor J. Dlin. Burial was at Beth David-Beth Yitzchok-Kehal Yeshurun Cemetery.

Isaac Tansky, 4481 Esplanade Avenue, died on Sunday, October 29. He is survived by his wife, Mrs. Fanny Alta Tansky; a son, Sidney, 7579 Birnam Avenue; a daughter, Mrs. Carl Wagner (Sonia), 5795 Hudson Road; six grandchildren: Daniel and Fred Tansky; Mrs. Albert Aaron (Mona), 5797 Hudson Road; Mrs. Robert Danziger (Barbara), 164 Thorncrest Street; Flora and Kenneth, children of Mr. and Mrs. Carl Wagner; four great-grandchildren: Tami and Mandy Albert; Susan and James Gabriel Danziger; two brothers: Solomon Tansky, 6540 Wilderton Avenue; Boris Tansky, of Los Angeles, Calif; and two sisters: Mrs. Sema Madzel Rabinovitch, of Los Angeles, Calif.; and Mrs. Jack Lutsky (Esther), 3960 Clark Street. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Victoria Hebrew Sick Benefit Society Cemetery.

Mrs. Toba Rockwerg Gold, 2540 Bedford Road, the widow of Koppel Gold, died at the Jewish General Hospital, on Wednesday, November 1. She is survived by two sons: Morris, 3495 Mountain Street; Samuel, 6730 DeVimy Avenue; three daughters: Mrs. I. Percher (Annie), 7819 De l'Epee Avenue; Mrs. H. Reinblatt (Rose), 2450 Bedford Road; Mrs. H. Wiseberg (Leah), 675 Davaar Avenue; eight grandchildren: Mrs. Louis Vandelman (Anna), and Harvey, children of Mr. and Mrs. Samuel Gold; Mrs. S. Goodman (Bernice), daughter of Mr. and Mrs. I. Percher; Mrs. M. Russman (Bernice), Mrs. H. Heft (Rickie), and Sheila, daughters of Mr. and Mrs. H. Reinblatt; Misses Sheila and Rickie Fineberg, daughters of Mrs. H. Wiseberg; seven great-grandchildren: Karen Tina, and Donna Marlene Russman; Esther Helen, and Myron Howard Goodman; Steven and Janice Ivy Heft; Ellen Kathy, daughter of Mrs. Rhoda Fineberg and the late Bernard Fineberg; and a brother, Hyman Rockwerg, of Montreal. Funeral services took place from Paperman's. Rabbi Israel L. Hausman, officiated. Burial was at Anshei Ozeroff Cemetery.

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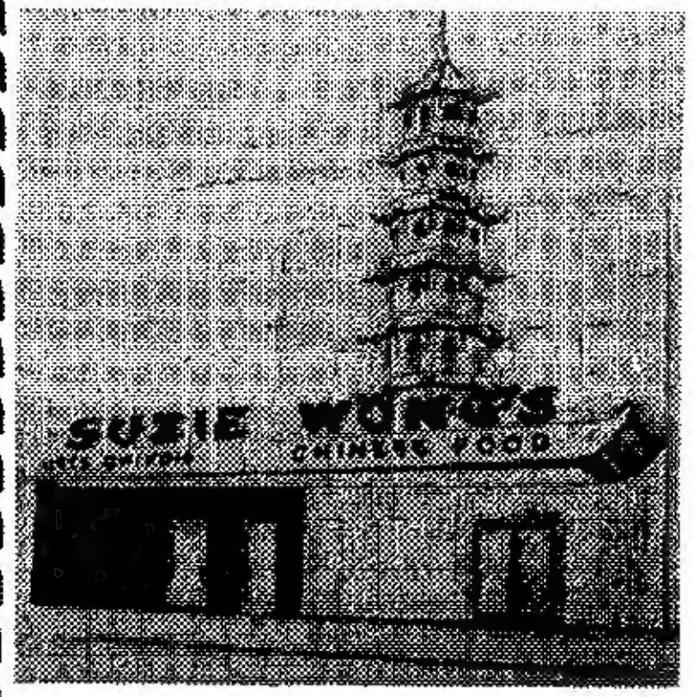

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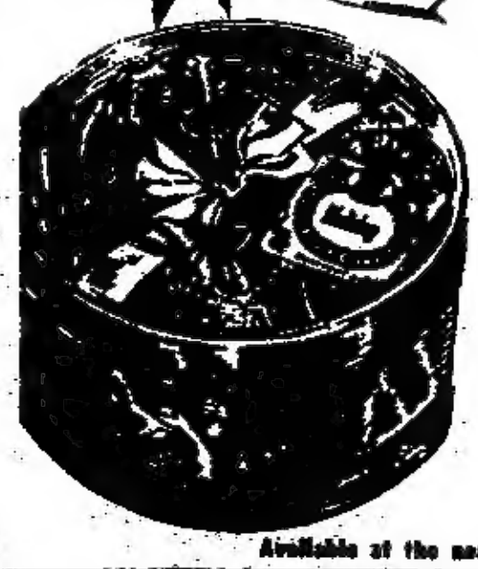
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CHOCOLATE RIPPLE COFFEE CAKE

Crumble

one-half cup fine, dry, bread crumbs
one-third cup sugar
one-quarter cup cocoa
one-quarter cup melted butter

Combine the sugar, cocoa, and bread crumbs, and drizzle over mixture the melted butter. Set aside.

Coffee Cake

one and two-thirds cups sifted flour
three-quarters teaspoon salt
one egg
three teaspoons baking powder
one-third cup sugar
one cup milk
one-quarter cup melted butter

Sift together: flour, baking powder, salt, and sugar. In a separate bowl, beat the egg, stir in milk and melted butter. Make a well in dry ingredients and add liquid mixture all at once. Mix lightly until just combined. Spread one-third of the batter in a well-greased, nine-inch pie pan. Sprinkle with half the crumble mixture. Spread with remaining batter and sprinkle with remaining crumble mixture. Bake at 375 degrees for thirty to thirty-five minutes. May be served warm with butter.

Mrs. Jack Pasternak,
121 Winston Park Boulevard, Toronto.

★

Sabbath Candles will be kindled on

Friday, December 1, at 4.02 p.m., in Montreal

Friday, December 1, at 4.26 p.m., in Toronto

Friday, December 8, at 4.01 p.m., in Montreal

Friday, December 8, at 4.25 p.m., in Toronto

★

Tebet 1, 5722, falls on Friday, December 8

★

The First Chanukah Candle Will Be Kindled on Saturday, December 2

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PRIZE APPLE SQUARES

one-third cup butter
one cup all-purpose flour
two tablespoons brown sugar

Cream butter and brown sugar. Add sifted flour.

Filling

one-half cup sugar
one large apple, sliced as for pie
one egg
juice of one lemon
one teaspoon butter

Cook all ingredients in a double boiler until apple is mushy and mixture is thick. Set aside to cool.

Topping

three-quarters cup sugar
one egg
one and one-quarter cups shredded cocoanut
one teaspoon melted butter

Cream butter and sugar. Add beaten egg. Add cocoanut cut in small lengths. Pat base into a slightly-greased, eight-inch-square baking dish. Spread with cooled apple filling and top with cocoanut mixture. Bake at 325 to 350 degrees for twenty to twenty-five minutes.

Mrs. J. Fritz,
Kentville, Nova Scotia.

POTATO BLINTZES

Batter

three eggs
one-half cup water
one teaspoon salt
one cup milk
one teaspoon sugar
one-half cup flour

Mix water and milk. Add flour gradually to milk mixture until all the flour is well absorbed. Beat eggs in a separate, large bowl. Add salt, sugar, and milk mixture. Stir well. This batter must be of the consistency of sweet cream, to be spoon-poured.

Filling

three pounds potatoes
two tablespoons butter
salt and pepper to taste
three small onions
one-half teaspoon cinnamon

Cook peeled, diced potatoes in salted water until done, drain, and mash. Fry onions brown in a little oil and add to mashed potatoes. Add salt, pepper, and cinnamon. In a six-inch frying pan melt a small amount of butter. Pour in three tablespoons of batter to cover pan. Fry on both sides, place on brown paper, and prepare more pancakes until mixture is used up. Place two tablespoons of the potato mixture in centre of each pancake. Roll and fry on both sides, until golden brown. Serve with sour cream.

Mrs. Ben Meyer,
680 Querbes Avenue, Montreal.

PRIZE COFFEE CAKE

three eggs
one-half pint sour cream
two cups flour
pinch of salt
one teaspoon cinnamon
one-quarter pound butter
two teaspoons baking powder
one-quarter cup brown sugar
one-quarter cup chopped walnuts
one-eighth teaspoon baking soda
one and one-quarter cups sugar

Cream butter and sugar; add eggs and mix again. Add baking soda to sour cream and let stand. Sift together the flour, baking powder, and salt. Add one-half the flour mixture to the egg mixture and one-half the sour cream. Add remaining flour and sour cream. Pour one-half of the dough into an eight-by-eight-inch, greased pan; and sprinkle with the brown sugar, nuts, and cinnamon. Cover with remaining dough and brown sugar mixture. Bake at 350 degrees for one hour.

Mrs. I. Rosen,
47 Danby Avenue, Toronto.

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Social Notes—Toronto

Mr. and Mrs. Martin Sidney Hirschberg spent their wedding trip in Acapulco, and Mexico City, Mexico. Mrs. Hirschberg is the former Miss Marion Tobias, daughter of Mr. and Mrs. A. Tobias, 36 Clifton Avenue. Mr. Hirschberg is the son of Mr. and Mrs. Thomas Hirschberg, 150 Strathearn Road.

In Montreal, Que., for the bar-mitzvah of Kenneth Malcolm, son of Mr. and Mrs. Earl Glance, 4086 Marlowe Avenue, Montreal, who will be called to the Reading of the Law, on December 2, at Shaar Hashomayim Synagogue, will be: his grandparents, Mr. and Mrs. Robert Frankel, 251 Winnett Avenue; Mr. and Mrs. H. Frankel, and Martin, 80 Regina Avenue; Mr. and Mrs. S. Keshen, and Martin, Raymond, and Rochelle, 88 George Anderson Drive; uncles and aunts; Mr. and Mrs. Harry Daiter, 64 Kensington Avenue; and Mr. and Mrs. A. Mandel, 919 Avenue Road, great-uncles and great-aunts.

Mrs. Bessie Potter, 11 Raglan Avenue, spent five months with her sister, Mrs. Moe Marcovitz, 4865 Maplewood Avenue, Montreal.

Irving Pressman, son of Mr. and Mrs. B. Pressman, of Winnipeg, Man., is visiting with his grandmother, Mrs. Leah B. Sternberg, 958 Shaw Street. He is a student at Cornell University, in Ithaca, N.Y.

Mr. and Mrs. Moe Green (nee Esther Shuster), 155 McAllister Road, were in Montreal, Que., for the fiftieth wedding anniversary of her parents, Mr. and Mrs. Aaron Shuster, 7814 Bloomfield Avenue.

Mr. and Mrs. Jack Kagan, 21 York Downs Drive, spent three weeks at the Di Lido Hotel, in Miami Beach, Florida.

Norman Rockwerg, 10 Pannahill Road, was in Moptreal, Que., for the funeral of his aunt, Mrs. Toba Rockwerg Gold, 2450 Bedford Road.

In Montreal, Que., for the funeral of Mrs. Tillie Brodie, 4865 Queen Mary Road, were: Mr. and Mrs. Harry Shapiro, 675 Roselawn Avenue, her brother-in-law, and sister; and Alex Richman, 565 Old Orchard Grove, her nephew.

Mr. and Mrs. A. Wener, and son, Gary, aged four and one-half years, formerly of 61 Neptune Drive, have taken up residence at 301 Homewood Avenue.

Motoring to New York with Mr. and Mrs. Nathan Greenberg, of Jerusalem, Israel, were: Mrs. Sylvia Greenberg, 534A Oakwood Avenue, his mother; and Mr. and Mrs. Max Lazarus, 10 Brett Avenue, his brother-in-law, and sister. En route they visited with Mr. and Mrs. S. Lazarus, of Waterbury, Conn., brother and sister-in-law of Max Lazarus; and Mrs. Sarah Malinowitz, and Mrs. Freda Zoble, sister, of New York; and niece of Mrs. Sylvia Greenberg. Mr. and Mrs. Nathan Greenberg travelled home from New York via El Al Air Lines, visiting England, France, and Italy. Mr. Greenberg is a violinist in the Kol Israel Symphony Orchestra.

Mesdames Leonard Harman, 7 Romney Road; Samuel Kertzer, 569 Briar Hill Avenue; and E. J. Pivnick, 9 Elderwood Drive; members of the United Nations Association, Toronto Branch, attended a four-day U.N. seminar in New York.

Mrs. Jack Spring and Mrs. Max Stein, and their brother-in-law and sister, Mr. and Mrs. Sidney Seyburn, and sons, Lowell, and Brian, all of Detroit, Mich., spent the Thanksgiving week-end with their brother and sister-in-law, Mr. and Mrs. Harry Silverman, 12 Dorchester Drive.

Michael Lewis, son of Mr. and Mrs. Norman Drache, 19 Tarlton Road, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Holy Blossom Temple. He is the brother of Mrs. R. Rosenblatt (Judy), 493 Avenue Road; Daniel Drache, and Miss Miriam Drache. A Kiddush followed services. A luncheon was given the same day with one hundred and sixty-five guests present. Mrs. Drache, mother of the bar-mitzvah boy, wore a grey wool dress, with its own jacket; and a black and white fur hat; and had a pink orchid corsage. Mrs. Rosenblatt, wore a black wool suit, with a white brocaded blouse. Miss Miriam Drache, wore a mauve, wool suit, with a black veil headdress. Both had corsages of pink roses. Daniel Drache was master of ceremonies. Samuel Drache, of Winnipeg, Man., uncle of the bar-mitzvah boy, asked the blessing over the challah. Here for the bar-mitzvah were: Mrs. Samuel Drache, of Winnipeg, Man., an aunt; and Arthur Drache, of Ottawa, Ont., a cousin.

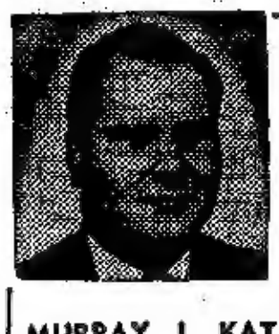
Miss Sara Solski, daughter of Mr. and Mrs. Joseph Solski, and the fiancee of Abraham Janowski, son of Mr. and Mrs. Elias Janowski, 665 Roselawn Avenue, was guest of honour at a miscellaneous shower, given by: Mesdames Donald Eisen, 10 Wycomb Avenue, sister of the bride-elect; H. Kornberg, 4046 Old Dundas Street, aunt of the bride-elect; S. Sum, 117 Searle Avenue; M. Frymer, 613 Euclid Avenue; and P. Jeszonowetz, 495 Markham Street, who were hostesses to one hundred and twenty-eight guests. Mrs. Solski wore a magenta, peau de soie dress; with a corsage of white roses. Mrs. Janowski was in a sky-blue, peau de soie, sheath; with a corsage of white roses. Miss Solski, the bride-to-be, wore a gold-coloured, chiffon gown, designed with a bouffant skirt; and had a wristlet of gold-tinted orchids. Seated at the head table with the above, were: Mesdames B. Schwartz, 9 Vinci Crescent, sister of the groom-to-be; Samuel Janowski, 31 Gorman Park Road; and Seymour Janowski, 7 Vinci Crescent; sisters-in-law of the groom-to-be.

Mr. and Mrs. W. Pollock, 74 Kendall Avenue, were dinner hosts at their home, in honour of Mr. and Mrs. J. Lazarus, of Brooklyn, N.Y., who visited their son-in-law, and daughter, Mr. and Mrs. F. Pollock, 38 Beaver Valley Road. Those present were: Mr. and Mrs. W. Dinetz, Mrs. Mamie Speigel, Mr. and Mrs. Alex Pollock, Lloyd Pollock, Marney Pollock, Mr. and Mrs. Harold Pollock, Lawrence Pollock, and Miss Deborah Pollock.

Jerald, son of Mr. and Mrs. Nathan Chizick, 12 Anthony Road, was called to the Reading of the Law, in celebration of his bar-mitzvah at Clanton Park Synagogue. He is the brother of Stephen, aged eight years; and Kenneth, five months; grandson of Mrs. Mary Katz, 12 Anthony Road, and the late Morris Katz. A Kiddush followed services. The same evening at a dinner, two hundred and forty guests were received. Mrs. Chizick wore a white and royal blue chiffon gown, with full skirt; and had a mauve orchid corsage. Miss Sandra Chizick, cousin of the bar-mitzvah boy, was master of ceremonies. Joseph Orzech asked the blessing over the challah. Those who lit the candles, with the family, were: Mr. and Mrs. Meyer Katz, Mr. and Mrs. Louis Chizick, Mr. and Mrs. David Katz, Mr. and Mrs. Jack Chizick, Mr. and Mrs. Benjamin Chizick, Mr. and Mrs. Manny Rosenfarb, and Leon Denier; all uncles, and aunts of the bar-mitzvah boy; Mr. and Mrs. Max Katz, Mr. and Mrs. Louis Klug, and Samuel, and Nathan Katz; all great-uncles, and great-aunts. Here for the bar-mitzvah, were: Mr. and Mrs. H. Martin, of Montreal, Que.; and Mr. and Mrs. Manuel Simon, of Hamilton, Ont.; cousins.

Mr. and Mrs. Nathan Greenberg, of Jerusalem, Israel, son, and daughter-in-law of Mrs. Sylvia Greenberg, 534 A. Oakwood Avenue, and the late Louis Greenberg, were honoured at a cocktail, and dinner party by Mrs. Greenberg. Among one hundred and seventy guests were: Dr. Saul Wolfe, of Kingston, Ont.; Mr. and Mrs. M. Kaplan, of Montreal, Que.; Mrs. W. Freedman, of North Bay, Ont.; Mr. and Mrs. Ralph Wineberg, of Sarnia, Ont.; and Mr. and Mrs. Samuel Greenspan, of Niagara Falls, Ont.; all nephews, and nieces of Mrs. Sylvia Greenberg. The hostess wore a beige, chiffon sheath, with lace on the front of the bodice, and a front panel of the skirt; and had a bronze-tinted orchid corsage. Mrs. Nathan Greenberg wore a white, peau de soie gown, with full skirt; and had a mauve orchid wristlet.

Miss Linda Beverley Atkins, daughter of Mr. and Mrs. Jack Atkins, 8635 Bathurst Street, formerly of Kitchener, Ont., and the fiancee of Kenneth David Heller, son of Mr. and Mrs. Joseph Heller, 1 Marquette Avenue, was honoured at a tea, at the home of Mrs. P. Wright, 479 The Kingsway, by Mrs. Heller. One hundred and seventy-five guests were present. The hostess wore a dress of gold brocade, with full skirt; and her corsage was of Talisman roses. Mrs. Atkins wore a white crepe sheath; and had a wristlet of white and turquoise-blue-tinted carnations. Miss Atkins, the bride-elect, wore a dress of lilac-coloured, peau de soie, with fitted bodice, adorned with crystal-beads; and full skirt; with a lilac-coloured, orchid wristlet. Those who poured the beverages were: Mesdames D. Heller, E. Chousky, A. Shreiber, and M. Pollock; aunts of the groom-to-be; G. Robinson, sister of the bride-elect; M. Aiken; H. Beirstock, of Waterloo, Ont.; M. Budd, H. Pa-



Best wishes for happy Chanukah holidays.

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pernick, and L. Lublin; of Kitchener, Ont.; and L. Atkins, and O. Lublin; of Guelph, Ont.; all aunts of the bride-elect; and Miss Carolyn Sole, of Kitchener, Ont. Those who assisted were: Mesdames L. Isenberg, A. Abrams, and L. Selsky; aunts of the groom-to-be; and J. Seigel, D. Lipman, M. Berg, M. Jafine, M. Isaacson; and Misses Karen Chousky, Jacqueline Abrams, Marlene Isenberg, and Honey Pollock; all cousins of the groom-to-be. The marriage will take place on May 29, 1962, at Adath Israel Synagogue.

Miss Jennie Shieber, daughter of Isaac Shieber, 23 Neptune Drive, and the late Mrs. Esther Shieber, and the fiancee of Shep Gorenkoff, son of Mr. and Mrs. Nathan Gorenkoff, 347 Northcliffe Boulevard, was honoured at a miscellaneous shower, with one hundred and forty guests present, by: Mrs. Gorenkoff, Mesdames L. Menkes, of Hamilton, Ont.; and S. Lusthaus, 22 Carascaden Drive; aunts of the groom-to-be; R. Schop, 125 Wembley Road, cousin of the groom-to-be; J. Walton, 249 Betty Ann Drive; B. Fagan, 318 Betty Ann Drive; and T. Starr, 150 Betty Ann Drive. At the head table with them were: Mrs. Nathan Shieber, 34 Faywood Boulevard; and Mrs. Anchel Shieber, 134 Henry Street; sisters-in-law of the bride-to-be. Miss Shieber, the bride-to-be, wore a mauve peau de soie gown; with a bell-shaped skirt; and had a wristlet of white orchids.

Earl, son of Mr. and Mrs. Daniel Cohen, 189 Baldwin Street, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Forest Hill Beth Lida Synagogue. He is the brother of Melvyn Cohen, aged twenty-one years; and of Hersh, seventeen. A Kiddush followed services. The same evening at a dinner, two hundred guests were received. Mrs. Cohen wore a pale green, peau de soie sheath, with beaded bodice; and had a white orchid corsage. Melvyn, and Hersh Cohen were masters of ceremony. Julius Wiener, the great-uncle, asked the blessing over the challah. Those who lit the candles with the above were: Mr. and Mrs. L. E. Litowitz, Mr. and Mrs. M. Fink, Mr. and Mrs. Charles Little, Mr. and Mrs. Robert Hurwitz, Mr. and Mrs. O. P. Litowitz, and Dr. and Mrs. B. Pattenick; all uncles, and aunts of the bar-mitzvah boy; Gerald, and Phillip Litowitz, Lila, and Harold Little, Earl Howard Hurwitz, Joel Fink, Elaine, and Howard Litowitz; Ellen, Patricia, David, and William Pattenick; all cousins; and Miss Eileen Feldbrill, the fiancee of Melvyn Cohen.

Mr. and Mrs. Morris Weisdorf, 25 Allingham Gardens, were entertained in honour of their twenty-fifth wedding anniversary, by their daughter, Miss Carol Goldie Weisdorf, and her fiancee, Harvey Kestenberg, son of Mr. and Mrs. Morris Kestenberg, 75 Collinson Boulevard, at the latters' home. Those present were: Mr. and Mrs. Max Cooper, Mr. and Mrs. I. Samet, Mr. and Mrs. John Weisdorf, Mr. and Mrs. Harold Kochberg, Dr. H. Morton Cooper, Miss Annette Cooper, Albert Weisdorf, Mark Weisdorf, Mr. and Mrs. Maurice Weisdorf, Mr. and Mrs. William Weisdorf, Mr. and Mrs. Albert Platt, Mr. and Mrs. Benjamin Schieber, Mr. and Mrs. L. Weisdorf, Mr. and Mrs. Joseph Rubinstein, Mr. and Mrs. L. Hirsh, Mr. and Mrs. A. Bloom, Mr. and Mrs. Philip Jinzel, Miss Sharon Swimmer, Marilyn Weisdorf, and Irving Weisdorf. Mrs. Weisdorf, the honoured guest, wore a black silk shantung dress; and had a silver-tinted orchid corsage.

Miss Eileen Feldbrill, daughter of Mr. and Mrs. Nathan Feldbrill, 278 Markham Street, and the fiancee of Melvyn Cohen, son of Mr. and Mrs. Daniel Cohen, 189 Baldwin Street, was honoured at a luncheon, in the King David Room, of the Town House, with one hundred and twenty-five guests, by Mrs. Cohen. The hostess wore a coral-printed, peau de soie sheath; and had a white gardenia corsage. Mrs. Feldbrill wore a beige, shantung sheath; and had a corsage of white gardenias. Miss Feldbrill wore a pink, peau de soie dress, with beaded bodice, and full skirt; with a white orchid corsage. A shower, with eighty guests, was given by Mrs. Murray Freedman, sister of the bride-elect; and by Mrs. Victor Feldbrill, of Winnipeg, Man., sister-in-law of the bride-elect; a luncheon, at the Seaway Hotel, with thirty guests, by Mrs. Morris Fink, and Mrs. B. Pattenick; aunts of the groom-to-be; a luncheon, at the Park Plaza Hotel, by Mrs. J. Wiener, and Miss Ray Wiener; great-aunt, and cousin, of the groom-to-be; a dinner, by Mr. and Mrs. Robert Hurwitz, uncle, and aunt of the groom-to-be: a luncheon by Mesdames L. E. Litowitz, Charles Little, and O. P. Litowitz; aunts of the groom-to-be. The marriage will take place on December 24, at six o'clock, at Beth David Synagogue, Rabbi Albert Pappenheim officiating.

Miss Sandra Penn, daughter of Mrs. Mae Penn, of Edinburgh, Scotland, and the late Joseph Penn, and her fiance, Dr. James Morris, son of Mr. and Mrs. Henry Morris, of Dundas, Ont., were the guests of honour at an engagement party, given by Mr. and Mrs. Bert Shinwell, 112 Alexis Boulevard; and Mr. and Mrs. Monty Shulman, of Galt, Ont.; cousins of the bride-elect, at the home of Mr. and Mrs. Bert Shinwell. Others present were: Mr. and Mrs. Henry Morris, Mr. and Mrs. William Morris, Neil Morris, and Misses Patsy and Lou Morris; all of Dundas, Ont.; brothers, sisters-in-law, and sisters of the groom-to-be; Mr. and Mrs. S. Shulman, 6 Saranac Boulevard, uncle, and aunt of the bride-elect; David, and Elaine Shinwell, 112 Alexis Boulevard; and Elliott Shulman, of Galt, Ont.; cousins of the bride-elect; and Mr. and Mrs. A. Shinwell, 1 Flemington Road; and Mrs. Esther Goldstein, of Kitchener, Ont. The marriage will take place on January 21, at Anshe Sholom Temple, in Hamilton, Ont.

Harry, son of Mr. and Mrs. Morris Markus, 12 Sunbeam Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at The Pride of Israel Synagogue. Kiddush followed the services. The next evening, at a dinner, two hundred guests were received. Mrs. Markus, mother of the bar-mitzvah boy, wore a full-length gown of off-white, brocade; designed with a scooped neckline; and a bustle back. She had a wristlet of orchids. Seated at the head table with the above were: Mr. and Mrs. M. Markus, and Mr. and Mrs. Morris Strosberg, uncles and aunts of the bar-mitzvah boy; Mr. and Mrs. Abe Silverberg, Mr. and Mrs. J. Istenstein, and Mr. and Mrs. A. Banach, cousins of the bar-mitzvah boy. Rabbi J. Zigelman asked the blessing over the challah. Marsha Markus, a cousin, was master of ceremonies. The head-table was decorated with two large centerpieces of pink, white and red roses; and large floral standards at each end. Those who lit candles with the above were: Mr. and Mrs. A. Freich, Mr. and Mrs. Meyer Knopman, Mr. and Mrs. Morris Knopman, Mr. and Mrs. Irving Ungerman, Carl Ungerman, and Mr. and Mrs. H. Gertner. Here from Buffalo, N.Y., were Mr. and Mrs. Morris Strosberg.

Miss Frances Lily Kimel, daughter of Mr. and Mrs. Lipa Kimel, 42 Overbrook Place, and the fiancee of Sydney Jack Steiner, son of Mr. and Mrs. Frank Steiner, 191 Elder Street, was entertained at a luncheon, in the Gold Room, of the Park Plaza Hotel, by Mrs. I. Wunch, 266 Maxwell Street, aunt of the groom-to-be. Seated at the head table were: Mrs. Wunch, the hostess, wearing a black crepe sheath, with a black peau de soie bell-shaped overskirt; and a pink orchid corsage; Mrs. Kimel, mother of the bride-elect, wearing a champagne-coloured lace sheath; and a bronze-coloured orchid corsage; Mrs. Steiner, mother of the groom-to-be, wearing a royal blue silk peau de soie sheath; and a blue-tinted orchid corsage; and Miss Doris Steiner, sister of the groom-to-be, wearing a white wool Grecian-style sheath; and a gold-coloured orchid corsage. Miss Frances Lily Kimel, the bride-elect, wore a pink peau de soie dress, with a beaded bodice; and a bell-shaped skirt; and had a champagne-coloured orchid corsage. The marriage will take place on December 21, at six o'clock, at Beth Sholom Synagogue, with Rabbi David Monson officiating.

Mr. and Mrs. Moishe Milgram, 352 Spadina Avenue, were honoured on their fiftieth wedding anniversary, at a family dinner given by their children: Mr. and Mrs. Max Milgram, 82 Brookview Drive; Mr. and Mrs. Samuel Milgram, 14 Roberta Drive; Mr. and Mrs. Louis Milgram, of Hamilton, Ont.; Mr. and Mrs. Mottie Milgram, 65 Stainer Avenue; Mr. and Mrs. Bernard Chernovsky (Freda), 84 Brookview Drive; and Miss Anne Milgram, of New York. They have sixteen grandchildren: Mrs. Sheldon Liebesman (Sharon), 2700 Bathurst Street; Susan, and David, children of Mr. and Mrs. Max Milgram; Michael, and Paul, children of Mr. and Mrs. Samuel Milgram; Mark, David, and Deanna, children of Mr. and Mrs. Louis Milgram; Barbara Lynn, Mitchell, and Jeffrey, children of Mr. and Mrs. Mottie Milgram; and Gayla, Mitchell, Hershel, Susan Barbara, and Ellen Ruth Chernovsky. Dr. Sheldon Liebesman, their grandson, was master of ceremonies. Mr. and Mrs. Moishe Milgram came to Toronto from Poland, on their honeymoon, fifty years ago. Donations were given to the Jewish Home for the Aged, in their honour.

BIRTHS

Born, to Mr. and Mrs. Austin Cooper (nee Barbara Lipson), 23 Douglas Drive, on November 14, at the Toronto General Hospital, a son, Paul Warren; brother of Peter, aged two and one-half years; and Douglas, one and one-half; grandson of Mr. and Mrs. Bert Cooper, 120 Rosedale Valley Road; and Mr. and Mrs. Alex Lipson, of Picton, Ont.

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TORONTO MEETINGS

● JEWISH HOME FOR THE AGED ●

and Baycrest Hospital Women's Auxiliary Chanukah festival meeting heard a panel discussion by: Walter Lyons, administrative assistant of the Home; Jerome Diamond, executive director of Jewish Family and Child Service; Dr. Albert Rose, professor at the School of Social Work, University of Toronto. Dr. Reva Gerstein, chairman of social planning of the Jewish Welfare Fund of Toronto; international vice-president of the National Council of Jewish Women; president of the Canadian Conference on Children; member of the board of the Canadian Mental Health Association, was moderator. Mrs. Samuel A. Gans, president, was chairman. Mrs. A. Levine, co-chairman of program, introduced the speakers. A choir, composed of residents of the Home, sang the blessing. Chanukah candles were lit by: Mesdames Morris Till, chairman of Day Care; Mrs. Esther Goodfellow, Day Care residents; Faige Weinberg, permanent resident; Nathan Lastman, co-chairman of the Gift Shop with Mrs. Louis Kisluk, who spoke on the place it has in the life of the residents.

● DENTAL SCHOOL DRIVE ●

Dr. Harry A. Landsberg, Toronto chairman of the campaign for the new Dental School Building at the Hebrew University in Jerusalem, announced that $25,000 had been pledged by members of the local alumni of the Alpha Omega Fraternity. The School was founded in 1953 with the aid of the Fraternity, the largest, Jewish dental fraternity in the United States and Canada. Dr. John A. Sherman is national chairman for the drive. Dr. Landsberg pointed out that: "Present facilities at Jerusalem consist of a few rooms in a building which was not designed as a dental school, and the total student enrollment in 1959 was only 97 students. Inadequate space and facilities permitted an enrollment of only 21 new students in 1960, including students from the Arab countries and from areas behind the Iron Curtain." The proposed new School will concern itself with general health; and with the dental health of children. Through the Alpha Omega Fraternity Tribute Fund, of the Ladies' Auxiliary, textbooks are supplied to all dental students.

● ADATH ISRAEL ●

Synagogue Sisterhood held a Chanukah workshop, and "latke" luncheon. Mrs. S. T. Warren, convener, and C. E. A. C. chairman, explained the workshop. The story of Chanukah was presented by Mrs. L. Eisenstat, adult education chairman. Books on Chanukah were displayed by Mrs. M. Sher, library chairman. Home observances were discussed by Mrs. J. Wayne, Judaism-in-the-home chairman. Chanukah decorations were demonstrated by Mesdames A. Collis, and A. Tobias, visual aid chairmen. Children involvement was discussed by Pesach Schindler, principal of the congregational school. Chanukah songs were sung by Cantor Murray Nixon.

● PIONEER WOMEN ●

Council held an advisory board and bazaar-planning meeting at the Viewmount Centre. The bazaar will take place in December, 1962, at the Queen Elizabeth Building in the Exhibition grounds. The vice-president, Mrs. Maxwell Leroy, presided. Convener of the Bazaar is Mrs. Sydney Glinert. Those present were: Mesdames S. B. Hurwich, Charles Mekler, Mandel Israelson; advisory board members; Mesdames L. Gelber, L. Kirshenbaum, W. Eisenberg, H. Margolis, David Reiter, L. Bokser, J. Mirsky, M. Harrison, R. Resnick, L. Wise, A. Matlofsky, L. Kay, S. Kraisman, J. Blitstein; club conveners.

● ZIONIST COUNCIL ●

luncheon club meeting, is on December 6, in the Zionist Building, 651 Spadina Avenue, at noon. The chairman is Rabbi Stuart E. Rosenberg. The guest speaker will be Meir Argov, Secretary General of Ihud Olami, and a member of the Knesset (Israeli Parliament) since its establishment, at present chairman of the Committee On External Affairs And Security.

● HAPOEL HAMIZRACHI ●

Senior Women's Group, tea at the home of Mrs. H. Gladman, 9 Majestic Court, in memory of the president, Mrs. Bluma Gladman, will give proceeds to charitable institutions in Israel. The table was adorned with a centerpiece of sweet peas, in a variety of colours, and candles at either side. The hostess was assisted by: Mesdames S. Gladman, H. Crackower, M. Steiner, J. Sugar, Leah B. Sternberg, J. Lepkowitz, and Miss Honey Steiner. Those who poured the beverages were: Mesdames A. Cohen, K. Kirsh, R. Shumack, Misses Shirley Shindman, and Eleanore Kirsh.

● QUEEN ESTHER REBEKAH ●

Lodge Number 257: Officers installed by district deputy president, Mrs. R. Jarrett, were: Mesdames Rose Stern, noble grand; Joseph Wolfman, vice-grand; Benjamin Leslie, Joseph Noble, secretaries; Anne Millstone, treasurer; George Carman, junior past noble grand; Laura Polevoy, right support to noble grand; Louis Linkoff, left support to noble grand; Harry Seigal, right support to vice-grand; Rose Steinberg, left support to vice-grand; Sidney Colt, warden; William Phillips, conductor; A. Tanner, inside guardian; A. Simbrow, outside guardian; Phillip Konigsberg, chaplain; Ettye Williams, staff captain; George Carman, Ettye Williams, A. Goodman, financial committee; A. Simbrow, Rae Godfrey, W. C. Kaplan, membership committee; Fanny Finkelstein, jewel convener; A. Goodman, W. C. Kaplan, R. Iseman, trustees; Max Herzog, publicity convener; Miss Bertha Herman, musician. Refreshments were served in the banquet hall, by Mrs. Joseph Wolfman, vice-grand. During the past term, Queen Esther Rebekah Lodge raised approximately $1,400 which was distributed to hospital; for research; charitable organizations; Youth Aliyah.

● LADY READING ●

Club meeting will be held on December 6, at the home of Mrs. H. M. Swartz, 394 Glencairn Avenue. The guest speaker will be Mrs. Mary Diamond, social worker and advisor at the Juvenile Court for the Prevention of Crime.

Scurvy is not an obsolete disease in Canada but still occurs where there is a dietary lack of Vitamin C. Citrus fruits and their juices and tomato juice are excellent sources of this vitamin but they should never be heated nor have boiling water added, since this destroys Vitamin C.

Bank Of Montreal Statement Covers Most Active Year In Bank's History

Bank of Montreal resources, deposits and loans all reached new high levels in 1961, according to the bank's 144th annual statement for the year ended October 31, published this week.

The statement, covering the most active year's business in the B of M's history, shows resources increasing 13 per cent over 1960, or nearly half-a-billion dollars, to $3,950 million.

Deposits reached $3,647 million, up 14 per cent from the $3,200 million figure of a year ago, and total loans rose nine per cent to a record $1,934 million.

The year's operations of some 890 offices at home and abroad produced record net earnings of $14,578,817, an increase of 2.5 per cent over 1960. Taxes, also at a new high, amounted to $18,043,791, compared with $17,352,044 a year ago.

The bank's 22,000 shareholders are receiving $12,453,750 of this amount, in dividends totalling $2.05 per share, five cents more than in 1960. The balance of $2,125,067, plus undivided profits of $1,150,859 from 1960, totals $3,275,926, and to this amount, the bank has added $2,000,000 from inner reserves, after income taxes.

From the total of $5,275,926 in undivided profits, an amount of $4,000,000 has been transferred to the rest account, bringing it to $145,850,000, and leaving $1,275,926 to be carried forward.

"Quick" assets are shown at $2,042 million, an increase of $270 million compared with 1960, and representing 55 per cent of B of M liabilities to the public of $3,742 million, versus 54 per cent last year.

An increase of almost 30 per cent in the "acceptances, guarantees and letters of credit" entry, from $59,721,096 last year to $75,792,918 in the current statement, nidicates extensive growth in business being conducted abroad for B of M customers.

The value of premises is shown at $63,063,000, an increase of 13 per cent over the 1960 figure of $55,661,000, an indication of the extent of the bank's building and modernization program.

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DEATHS

Mrs. Esther Bookman, 27 Rusholme Drive, died on November 20, at Toronto General Hospital, at the age of ninety years. She was the widow of Solomon Bookman; and was the mother of George Bookman, Arthur Bookman, Mrs. Bertha Zweigman, and Mrs. Bella Cooper, all of whom predeceased her. She is survived by one son, Frederick H. Bookman, 200 Vesta Drive; nine grandchildren: Leon Bookman, 41 Barksdale Drive; and Eleanore, children of Mrs. Sarah Bookman, 115 Palm Drive, and the late George Bookman; Mrs. J. Gold (Helen), 55 Camborne Avenue; and Harvey Zweigman, 64 Sparrow Avenue; children of Harry Zweigman, 226 Vaughan Road, and the late Mrs. Bertha Zweigman; Mrs. G. Dankevy (Frances), 27 Rusholme Drive; Mrs. L. Richmond (Eleanore), 235 Benson Avenue; and Bernard Cooper, 61 Letchworth Crescent; children of Louis Cooper, 150 Maplehurst Avenue, and the late Mrs. Bella Cooper; and Arthur, and Steven, children of Mr. and Mrs. Frederick H. Bookman; and sixteen great-grandchildren: Moishe, Rosalyn, and David, children of Mr. and Mrs. Leon Bookman; Bertha, and Arlene Gold; Stanley, Michael, Debra, Sandra, and Barry Dankevy; Brian, Robert, and Joel Richmond; and Jeremey, Colin, and Sharon Cooper. Rabbi W. Gunther Plaut, and Rabbi Jerald Bobrow officiated at the funeral services, at College Memorial Chapel. Interment was at Anshei Stashover Congregation section, of Dawes Road Cemetery. Shiva was at 200 Vesta Drive, the home of Mr. and Mrs. Frederick H. Bookman.

Mrs. Rose Shinen died on Friday, November 17, at her home, in Seaforth, Ont. She is survived by her husband, Samuel Shinen; four daughters: Mrs. W. Fleischer (Mildred), 107 Alcina Avenue; Mrs. E. Isaacovics (Rebecca), of Seaforth, Ont.; Mrs. H. Seltzer (Ethel), of Buffalo, N.Y.; and Mrs. M. Frolich (Ruth), 31 Wells Hills Avenue; and four grandchildren: Leon Fleischer, Joel and Frances Seltzer, and Barbara Isaacovics. Rabbi David Monson officiated at funeral services. Interment was at Congregation Habonim Cemetery. Shiva was at 107 Alcina Avenue, home of Mr. and Mrs. W. Fleischer, son-in-law and daughter.

Jack Eisen, 1274 Yonge Street, died on November 20, at New Mount Sinai Hospital, at the age of fifty-two years. He is survived by his wife, Mrs. Bella Eisen; and two sons, Larry, and Rickey. He was the brother of Mrs. M. Schleifman (Celia), of New York; Mrs. A. Sklar (Fannie), of Los Angeles, Calif.; and Harry Eisen, of Russia. Interment was at Bathurst Lawn Cemetery.

Louis Garfinkel, 17 Connaught Circle, died on Monday, November 20, at the age of sixty-eight years. He is survived by his wife, Mrs. Rose Garfinkel; a son, William A. Garfinkel, 380 Brooke Avenue; and three grandchildren: Lynne, aged nine years; Ava, four; and Gary, three. Rabbi Albert Pappenheim officiated at funeral services at College Memorial Chapel. Interment was at Bnai Israel-Beth David section of Dawes Road Cemetery. Shiva was at the home.

Mrs. Esther Track, 429 Palmerston Boulevard, died on Wednesday, November 22, at the age of eighty years. She was the widow of Chaim Track; and is survived by two sons: Dr. A. A. Track, 10 Silverwood Avenue; and Louis, 95 Dunloe Road; five grandchildren: Susan, Norman, and Barbara, children of Dr. and Mrs. A. A. Track; Richard and Bruce, sons of Mr. and Mrs. Louis Track; two sisters: Mrs. Goldie Goldberg, 2 Acton Avenue; and Mrs. Pearl Cohen, 8 Mimico Avenue; and a brother, Ben. Kosower, of New York. Rabbi G. Felder officiated at funeral services. Interment was at Roselawn Cemetery. Shiva was at the home.

BAR-MITZVAHS

Kenneth Malcolm, son of Mr. and Mrs. Earl Glance, 4086 Marlowe Avenue, Montreal, Que., will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 2, at Shaar Hashomayim Synagogue, in Montreal. He is the brother of Lorne, aged seventeeen years; Mitchell, ten; and Douglas, six; grandson of Mrs. Tillie Wilder, of Winnipeg, Man., and the late Louis Glance; and of Mr. and Mrs. Robert Frankel, 251 Winnett Avenue. Kiddush will be observed.

MARRIAGES

VERNY-HOFFER

The marriage of Miss Roslyn Merle Hoffer, daughter of Mr. and Mrs. Louis Hoffer, 450 Glengrove Avenue West, to Dr. Thomas R. Verny, son of Dr. and Mrs. Eugene Verny, 44 Gilgorm Road, was solemnized on August 6, at half-past five o'clock, at Beth Tzedec Synagogue, by Rabbi M. Celniker, with Cantor Joseph Cooper assisting. The bride was given in marriage by her father. She chose a gown of white-striped silk peau de soie, with a fitted bodice, and a round, banded neckline, and long sleeves; and a full skirt, with a bustle back, which terminated in a cathedral train. She had a full-length veil, which shaped to the hem of the train, of silk tulle illusion. It was held by a pill-box encrusted with seed-pearl beads, and rhinestones. She carried white baby orchids, with white streamers shattered with ivy, on a prayer book. Mrs. R. Sutton (Annette), sister of the bride, was matron of honour, wearing a full-length gown of pale-pink organza over pink peau de soie, with the bodice embroidered in pink roses; and a bell-shaped skirt; and had a matching headdress. The bridesmaids were: Misses Miriam Lappin, and Debby Cravit, cousins of the bride. Each wore a full-length gown of pale pink, of a peau de soie bodice; and a bell-shaped skirt of organza, over peau de soie. Leslie Susan Young, cousin of the bride, was junior bridesmaid, wearing a dress of pink organza over taffeta, with a lace inset bodice. Each had a matching headdress and carried a pendant bouquet of pink carnations, white pom-poms, and purple cornflowers. Dr. Peter Samu was best man. The ushers were: Joseph Winter, cousin of the groom; Dr. Ivan Elkan, Dr. Jonathan Feinberg, Tom Forgacs, Paul Hellen, Martin Stone, and Dr. Otto Veidlinger, Neal and Mitchell Sutton, nephews of the bride, were page boys. Following the ceremony, a dinner-reception was held at the Synagogue, for four hundred guests. Mrs. Hoffer, mother of the bride, wore a full-length gown of moss-green chiffon, with a tucked bodice; and the sheath skirt had a flared panel at the side. Her hat was of green chiffon roses; and she carried a green orchid on a green clutch bag. Mrs. Verny, mother of the groom, wore a pale, lilac-coloured, full-length chiffon sheath, with short sleeves, and square neckline. She had a matching headdress and veil, and carried a lilac-coloured orchid on a clutch bag to match her gown. Dr. and Mrs. Thomas R. Verny left via Trans-Canada Air Lines, for Bermuda, and The Bahamas, for their honeymoon. The bride departed in a sheath of beige Guipure lace, over pink satin, with a matching jacket; and a matching hat; and had a corsage of white stephanotis. They are residing at 450 Glengrove Avenue West. Here from a distance were: Mr. and Mrs. Alfred Hoffer, of Detroit, Mich.; Miss Bina Hoffer, of Los Angeles, Calif., uncle, and aunts of the bride; Mr. and Mrs. Harvey Brooker, of Windsor, Ont., cousins of the bride; Mrs. I. Bernstein, of Montreal, Que.; and Mr. and Mrs. M. Green, of Hamilton, Ont.

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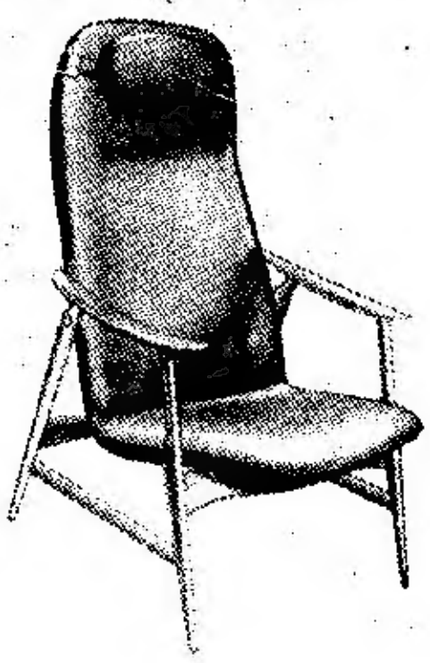

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HOW A J.D.C. TRUCK DRIVER SAVED JEWISH CHILD CAMPERS FROM THE BURNING FOREST

(Continued from Page Seventy-Four)

rocks, lifts off the sacks. The barricade is open.

It is the dark of night. Using only the parking-lights, the truck enters the forest of R'mel (in Arabic: mud). It is there that the camps have been set up. The path is narrow and tortuous. On the left the forest is in flames, on the right an over-turned vehicle is burning. A little further on a telegraph pole is lit up like a torch. Victor descends, determines that the pole is still holding, then climbs up and the vehicle continues to roll on a road that becomes rougher and rougher.

Suddenly there are shadows which move in the night. Victor calls, "Hashomer?" Childish voices answer: "Ken, yes."

They were there, thirteen frightened boys. The forest has been in flames since morning. All day they haven't had any rest from machine-gun fire. But, happily, no one has been touched.

The other campers were evacuated to Bizerte in the evening. This group remained to collect the material. They tell, with trembling voices, of the dramatic hours which they have just lived through: the low flight of the French planes strafing everything which seemed suspicious to them, the tents full of holes, the frightened youngsters abandoning their packs and running in every direction.

But there were also gestures of fraternity between Jews and Arabs, which brought light into these dark hours. When the Jews lacked bread, it was Moslem boy scouts who fed them. Some wounded Moslems, civilians and military, were cared for by the scouts of the Hashomer. A young Jewish camper who, in his fright, became lost in the forest, was found by some Tunisian soldiers.

Victor calms the boys. He collects their baggage and takes the ten youngest. They find places where they can. Victor retraces his road, deposits them in a safe place not far from the main highway; then he returns to the forest, collects the other three boys and returns again. The burning telegraph pole is still standing. Scarcely has the truck passed by when the pole falls to the road with a crash.

The thirteen campers are now reunited. Victor returns into the forest. It is now a matter of finding the others, those from La Gordonia, the other camp. Finally the camping-spot: tents on the ground, camp beds scattered, but not a single person; they have been forced to take refuge in the city of Bizerte.

He rejoins the youngsters who are waiting alongside the road. The truck gets stuck in the mud. Victor gets out and gets help from some Arabs who are passing, in order to free the vehicle. Finally the return. They meet three cars sent by the directors of the Youth Federation. The thirteen campers are transferred to the cars; then the caravan takes the road to Tunis. A little further three National Guardsmen stop Victor's truck. They demand to be taken toward the capital. He lets them climb up. They get into the back of the truck, the mouth of their machine-gun pointing out through the open doors.

A new stop. Victor sees the mouth of a rifle pointing toward him. A Tunisian officer shouts at him to climb down.

"You're traveling with your lights on! I would rather kill you than expose our positions," says the officer. "Look around you!"

Victor, stupified, raises his head toward the sky where the French planes are flying around. Victor realizes what the officer means. The truck continues with all lights out.

It is necessary to know the road well, its dangerous turns, its bridges, in order to avoid, in that night of refugee convoys, the marching lines of soldiers and the damaged vehicles which choke the road. Victor drives with a sure hand; his heart is full of an understandable joy. The three Tunisian gendarmes cannot help but congratulate him on his coolness.

Finally Tunis. It is near midnight. At the agreed spot the mothers are waiting. Their children throw themselves into their arms. They cry, they laugh. Victor is congratulated and blessed! He returns home, calm, satisfied at accomplishing one of the essential missions of JDC: the saving of his brethren.

Holiday Greetings

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THREAD MANUFACTURERS

CANADIAN JEWISH REVIEW

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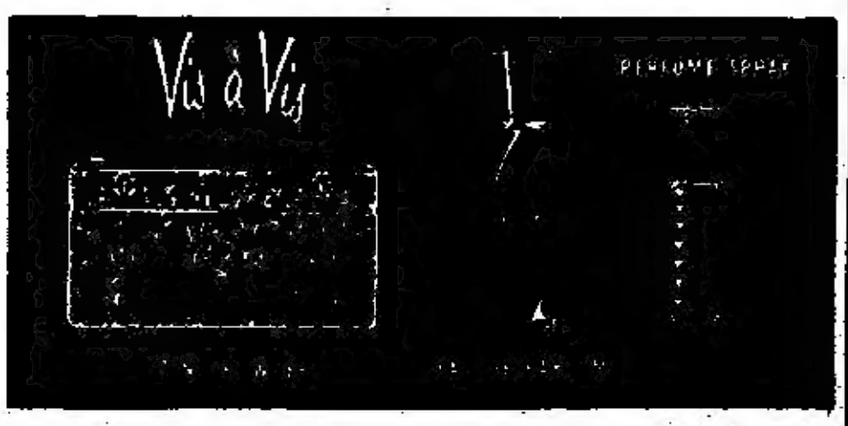

HELENA RUBINSTEIN *at leading Department and Drug Stores*

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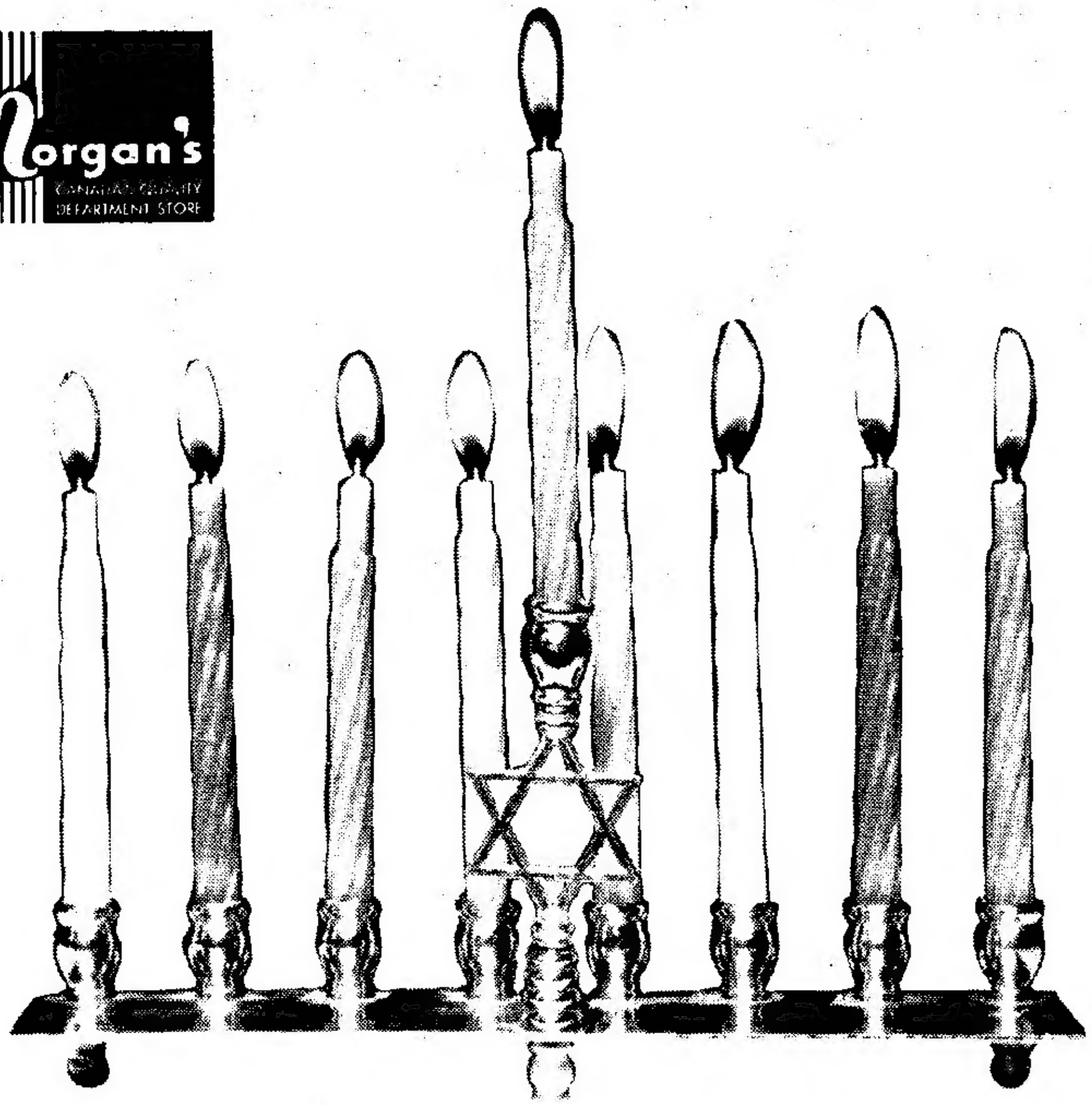
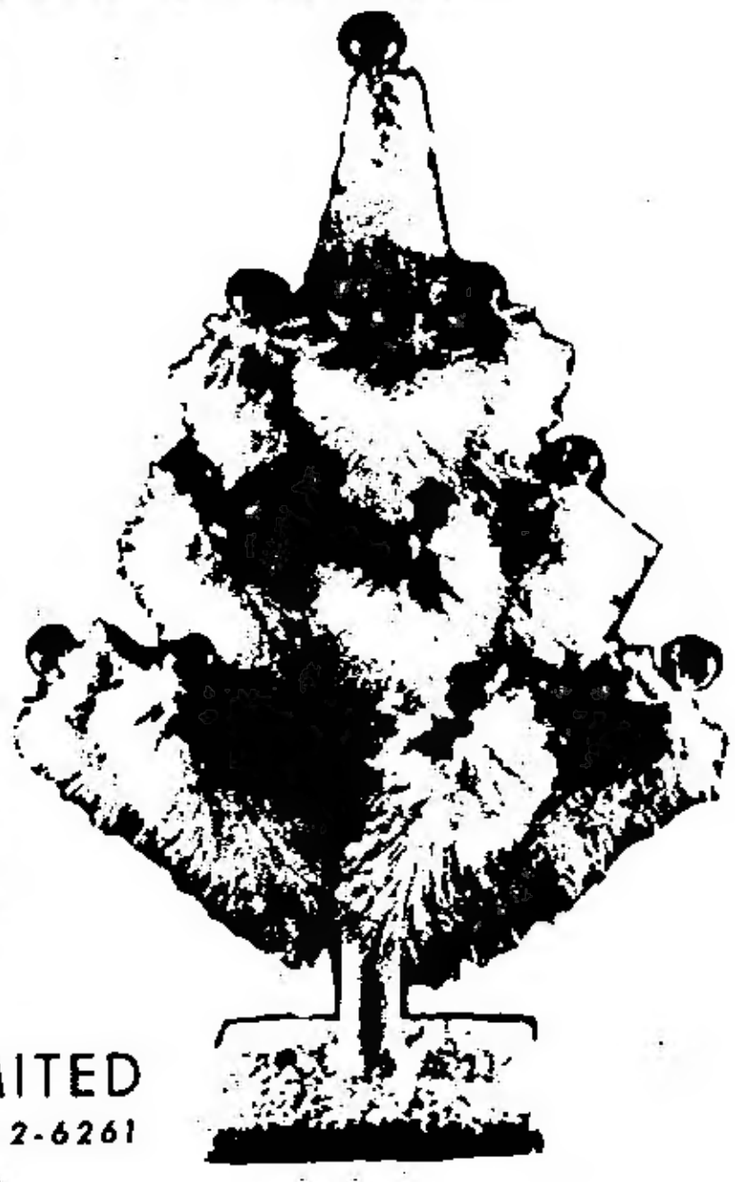


In synagogues and churches throughout the world, December is a month of rejoicing. Jewish people commemorate a victory for religious liberty with Chanukah - Christians, at Christmas, celebrate the birth of their Saviour. Millions of Jewish candles ward off the darkness as the shortest day of the year approaches; as the year itself declines to its death, millions of Christians rejoice in new life. In a season of cold and darkness these two great faiths flower with warmth, friendliness and joy. It is a time for strengthening spiritual values — it is a time for festivity and the giving of gifts.



While we would like to mention in passing that Morgan's is Montreal's oldest gift-shopping rendez-vous, we offer the thought that the most valuable gifts we can exchange are of the spirit — tolerance that respects an unfamiliar faith; friendship that transcends all differences in creed. So may we say to one and all — happy Chanukah and merry Christmas!

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